

condemned colonialism, like Gustav Warneck the great "guru" of German missions who growled that the Christian mission is never to be used as "a milk cow in the service of the fatherland" (cited, Hans-Werner Genischen in Int'l Bulletin of Missionary Research, Apr. 1982, p. 52) Or like John R. Mott who wrote, "The greatest obstacle to the world-wide spread of the Christian religion is the unChristian impact of our western civilization". (The Present World Situation, NY, 1914, p. 120)

But though I can argue perfectly well against the unfair caricature of 19th century missions as ineradicably colonialist, I really think it is better for us to be willing to confess our faults and mistakes than to praise our righteousness. Our consciences will only be clear when our brothers and sisters of the third world, the victims of 19th and 20th century colonialism, can begin to see by what we do and by what we have done that there is a difference between the expansion of the faith and the expansion of empire. Until then, it were better if the advocates of missions ask more for forgiveness than for expressions of thanks.

Let me end this brief review of a great century with the World Missionary Conference of Edinburgh in 1910, and with John R. Mott, in 1912 turning down Woodrow Wilson's plea that he accept the United States ambassadorship to China, not because he thought such a post was unimportant but because he felt that his call to global Christian service was more important. (C.H. Hopkins, John R. Mott, Geneva, 1979, p. 389 f.)

Remember how the century had begun? With a Spanish king, near the end of the 18th c., taking his missionary priests out of Latin America to clear his colonies of "Indian-lovers". For all its faults, the 19th century in missions ended on a better note, with Mott the great organizer and evangelist for missions putting the claims of the kingdom of God above the claims of his own country though he loved it very much.

It was a great century, with great men and women, with great mistakes but a greater Lord and a great mission. It closed with that same John R. Mott, speaking to a packed house of 1200 delegates, including my father, at the World Missionary Conference, Edinburgh, 1910, and saying: "It is a startling and solemnizing fact that the Great Command of Jesus Christ to carry the Gospel to all mankind is still so

*largely unfulfilled... The time is at hand.. when the Christian church should bestir itself as never before ... to enter the unoccupied fields of the world.. with united planning and concerted effort." (Ibid. p. 353).
That is a good place to leave the 19th c., and to begin another hundred years,
- Samuel Hugh Moffett.*

What then, is the Christian mission? The second call of the Spirit in the 70's is a call to revitalization of the center, and a reversal of the retreat. If the first part is a call to an evangelical, social gospel, the second part is a call to revival and evangelism. We had better begin where the defection is worst – with the world of the intellectual and the world of youth. These are, presently, the two worlds which most baffle the evangelical. We'd better unbaffle ourselves right away, or we won't have much of a mission. We have a mission cut out for us.

Is Christianity finished? Don't you believe it! The prophet Elisha, facing a formidable Syrian host, said: "They that be with us are more than they that be with them." In the 70's, when the enemy pours in, don't give up. The promise of the Spirit is: "Lo, I am with you alway." Where the Spirit works, minorities have a way of turning into majorities.

No, the Christian is not about to die! America may think so, but it's not true around the world. Missionaries in Africa, Korea, and Indonesia are calling out to America: It's time you stopped feeling your own pulses, got out of bed, and joined us once more in mission. And if you don't join us in Asia, Africa or Latin America, at least don't forget your own mission. It is to revitalize the center. Church growth occurs in societies where the blight of hopelessness has not yet hit. Check it now, before the blight reaches those societies. Revitalize the center. We need a world-wide mission for the whole wide world. And we need you, so don't you dare die on us.

III

At this point, someone is sure to speak the third despairing axiom; "If, somehow, Christianity manages to survive, at least the missionary movement is near its end." The argument that the missionary movement is ended rests on three major assumptions. Many of these statements are correct and some of them hurt. They hurt because they are so true. However, I am going to contest the conclusions.

1. The day of the professional – life, career – missionary is passed because every Christian is a missionary. Trying to be fair to everyone, some people have tried to abolish functional distinctions in the church. They say, "Every Christian is a missionary. Abolish the professional." That idea sounds so Christian and fine, I almost wish it were biblical. It is a practical fallacy to say every Christian is a missionary. What it probably means is that every Christian should be a witnessing Christian – a very different thing.

Functional distinctions are as old as the Church itself. "God has appointed apostles (missionaries), prophets, teachers, . . ." Not all are prophets, missionaries, or teachers. What is everybody's business soon becomes nobody's business. We still need the professional.

2. The day of foreign missions is past. This view is unbiblical. It is what Bishop Steven Neal of the World Council of Churches calls the "pit of ecclesiastical nationalism." Don't tamper with the Great Commission. It does not read, "Go ye into all the world unless there is a church already there." There was a church in Rome, for example, but Paul went there. It was the climax of his mission. The existence of a church in every land is no kind of argument against the missionary. First, you must answer this question: "Is it really true that younger churches no longer need missionaries?"

It is my conviction that missionaries will always be needed. The glorious growth of the younger church has changed the mission, but it has not abolished it. Every church has its weaknesses, and being young doesn't protect you from that. Without each other we are incomplete in Jesus Christ.

3. The day of the Western missionary is past because of capitalistic, imperialistic associations. Do not forget that imperialists have historically fought missionaries. If we are going to fit into the future, we must stop defending ourselves as Westerners all the time. We must learn to accept criticism as well as give it. Precisely to the extent that we are still associated with political imperialism, "dollar diplomacy", cultural aggression and paternalism, we will have no future.

In the 70's, just as in the early church, there is a missionary function and calling. There will have to be a place for one from outside, not just to work with, but to speak to; not to indigenize and conform, but to relieve and reform, to make our home within.

The mark of our calling is not even to our colleagues, but our obedience to the Lord our sender. Unless we can adjust and adapt ourselves into the field in the right way, we will find no place left.

Your mission, as a missionary in the 70's, is not to get behind or ahead. We've been told we don't belong out in front, so we've run around behind. We don't belong ahead or behind. We belong with. We belong in. But to get in, you've got to go. That is the call of "Mission Ahead" in the seventies.

Dr. Samuel H. Moffett réagit à la vue théologique qu' "il n'y a aucune espérance pour le monde," (dans le prochain numéro d'Inter-view). Il réfute la charge qu'il prévoit la mort certaine de l'Eglise chrétienne, même si l'homme peut survivre aux poussées écrasantes du vingtième siècle. Répétant catégoriquement la Grande Commission comme un stimulant pour les efforts actifs des missions, il nie résolument cette prédiction. Si l'Eglise trains en Amérique, elle avance dans les pays de l'Asie, de l'Amérique latine, et de l'Afrique. Il serait difficile de réfuter sa conviction, car l'évidence et son expérience la confirment.

Misiones por delante: una perspectiva mundial cristiana para esta década

El doctor Samuel H. Moffett, sirviendo actualmente en el Seminario Teológico Presbiteriano en Seoul, Korea, como presidente adjunto y profesor de doctrina cristiana, reacciona ante la opinión teológica "que no hay esperanza para el mundo." El refuta la declaración que, aunque el hombre lograra sobrevivir las presiones insuperables del siglo XX, la Iglesia Cristiana, sin remedio, moriría. Volviendo a citar enfáticamente la Gran Comisión como desafío para los esfuerzos activos en la obra misionera, él desacredita rotundamente esta predicción. Puede que la América se rezague en el desarrollo de la iglesia, pero tales países como los de Asia, Iberoamérica, y África ciertamente se están adelantando. Su desafío no demanda justificación; su evidencia y experiencia son, en sí, su justificación.

COUNTRY'S MOST POPULAR RELIGION

This is the second map in a series of five which contain information vital to world evangelization.
Knowledge on these data will enhance our burden and effort toward the Great Commission.



Eight Principles for World Evangelization by the Year 2000

by Luis Bush

At least 400 plans for world evangelization by the year 2000 have been announced. But more crucial than plans are the principles that could bring this about. As I have worked closely with the COMIBAM movement over the last three years, eight critical principles have emerged. These principles are evident in the greatest movement of God's people at any time in history, the Exodus.

1. The principle of Spiritual Movement

God has sovereignly worked throughout human history in a series of movements, rather than in isolated events. Effects can be traced to causes, events to precursors. One of the most astounding occurrences in all of history is the Exodus, when God brought His People out of the worst kind of bondage. He led them through forty years in the desert to an abundant land and called them as His servants to bring "light to the nations." It was a divinely initiated movement (Ex.3). It involved human instrumentation that, by a ripple effect of commitment, finally encompassed all of God's people who caught the vision and obeyed the call.

God's people today are not in one physical location as at the time of the Exodus. But the same movement toward fulfilling His vision will take place as the Body of Christ, in different regions of the world identifies with the common vision of world evangelization by the year 2000.

Cooperating with what the Spirit of God is doing in a spiritual movement, rather than setting up a human plan or strategy, is a vital principle.

Someone paraphrased Zecharias 4 at COMIBAM this way: "It's not by computers, nor by dollars, but by My Spirit, says the Lord."

More than anything else, it must be by God's Spirit. Unless we break into a movement of the Spirit of God, any effort and strategy to evangelize the world by the year 2000 is doomed to failure.

In explaining rebirth to Nicodemus, Jesus made the statement in John 3, "Just as the wind bloweth where it wills so the spirit bloweth where it wills." We need to listen to the rustling of the leaves and discern where and how the Spirit is moving, and then put up the sail and expect our ship called "World Evangelization by the Year 2000 to move ahead.

To evangelize the world by the year 2000, we must recognize the fact that over the last twenty-five years, the Spirit of God has been moving in a remarkable way among the peoples of Asia, Africa and Latin America. According to the latest edition of Operation World by Patrick Johnstone, in 1900, nine percent of evangelical Christians came from the Third World; in 1985 sixty-six percent of evangelical Christians lived in the Third World.

History demonstrates and Scripture (Acts 1:8) affirms that any major initiative in world missions must be preceded

by a spiritual revival and renewal in the Church. The Church must grasp the fullness of the power of the Spirit of God before expecting to launch out in a fresh outreach. There is a definite cause-effect relationship between the increased activity of the Spirit of God in the Church and the outreach to the world. This is suggested by the increased participation in missions by the younger churches.

The Lausanne Covenant, which grew out of the 1974 congress states:

We rejoice that a new missionary era has dawned. The dominant role of Western missions is fast disappearing. God is raising up from the younger churches a new resource for world evangelization, and is thus demonstrating that the responsibility to evangelize belongs to the whole body of Christ.

At the fourth triannual conference of the Asian Missions Association (AMA) in October 1986, it was reported that there were 10,210 Asian missionaries in 1985. At the present rate of growth of 15.4 percent per year, there will be 67,000 Asian missionaries by the year 2000 A.D.

In Latin America at the recent COMIBAM conference, the great interest in world evangelization was clearly evident by the sacrificial and determined involvement by the Body of Christ from 26 countries in Ibero America. For example, the Chilean delegation of 250 spent 120 hours traveling across the mighty Andes Mountain Range.

For most of the Latin American countries COMIBAM attracted the largest delegation ever to attend an international Christian conference even though requirements were high. Participants were asked to join in discipleship intercessory groups, receive written approval by their pastor and national leaders, and pay two-thirds of their travel cost.

2. The principle of Indigenization

For the world to be evangelized by the year 2000, the vision must be owned by the Church in each part of the world. Rather than an imported idea, the vision must be born of the Holy Spirit emerging out of the Body of Christ in each specific nation.

In the development of COMIBAM it was soon found that even the terms normally used in the process of world evangelization had different meaning from those held outside Latin America. For example, to the evangelicals in



Ecuador, a missionary meant anyone who worked at HCJB Radio Station, whether a foreigner or a national from that country. It was necessary, therefore, to redefine the meaning of terms or to use different words to express the meaning intended.

Consequently, after two years of discussions, a more definitive continent-wide consultation was held in June 1985 in Antigua, Guatemala to seek to define the key terms of missions.

It was also recognized that the methods and models for world evangelization should, where possible, emerge from the context of the church. The conviction was expressed at Antigua as follows: "On the eve of the third millennium, we must take into account the changing reality and the new challenges and opportunities to fulfill our missionary task in the Third World. Therefore, we have the responsibility to develop a new concept and a new methodology of missions which responds to this changing reality. We should not necessarily think in the same terms and with the same mentality of past generations."

3. The principle of consultation

Consultation in the Church is an essential aspect to world evangelization by the year 2000. After Moses received the vision from God, he consulted with the elders and also spoke to God's people before challenging Pharaoh. Thus the exodus became a grass roots vision.

The key to grass roots involvement in COMIBAM was the process of holding national consultations on world evangelization. This is the principle of inquiry of God's people.

What is the difference between a consultation and a congress, some have asked. In the consultation, church leaders were asked to share their background, knowledge, interest, and involvement in world evangelization. The posture of pastors and church leaders at the consultation was one of listening; at the congress it was one of speaking.

The objectives of these consultations were to encourage one another through reports about the world movement of the



Top: COMIBAM, Nov. 23—28 1987, Sao Pao Paulo, Brazil. Middle: Regional Group Discussion Bottom: David Howard, Theo Williams, Tokunboh Adeyemo, Thomas Wang, Alfred Yeo.

Holy Spirit, to review the participation of the national church in mission efforts so far, to highlight the extent of the remaining task within the country, to consider how to involve the churches of the country more actively in the task of world evangelization and to document the missiological efforts so far.

It was beautiful to observe barriers between organizations and denominations begin to crumble, and in some cases open confession and healing of the Body of Christ in that country occurred.

4. The principle of involvement of every major element within the Church

World Evangelization by the year 2000 is an all encompassing task. It requires the participation of pastors, young people, women, professionals and lay people. It needs commitment of denominational leaders, executives of parachurch organizations, mission agencies and theological educators.

A number of people felt that discipleship groups organized by affinities were the most vital aspects of the COMIBAM movement. Materials were specially prepared for intercession in groups that met weekly. All COMIBAM participants were encouraged to take part in one of these discipleship groups for at least 13 weeks to become eligible to attend the conference.

During the course of the week at COMIBAM there were 37 mini-consultations that met at least twice for a minimum of three hours. Twenty-six of these were national consultations to discuss what parts of the developing vision they wished to implement and how best to do it. These affirmations from all the groups were gathered together and integrated into the COMIBAM Declaration.

5. The principle of research of the harvest field and the harvest force

For world evangelization by the year 2000, it is absolutely essential to understand the nature of the remaining task and the harvest force which will be involved in accomplishing the

task. With the technological advances and breakthroughs in mapping techniques that the Global Mapping Project has been able to make, as well as the intensive efforts that produced the *World Christian Encyclopedia* by David Barrett and *Operation World* by Patrick Johnstone; with the participation



Executive Committee, COMIBAM, Nov. 28, Sao Paulo, Brazil.

of national and foreign researchers focusing on the unreached urban and rural centers of the world, we are in a most favorable position for visualizing the task. The production of regional atlases reflecting all obtainable information in the simplest possible way will give people in the Body of Christ access to this information and understanding of how to use it.

6. The principle of cooperation

The task of World Evangelization by the year 2000 is too great for any one single organization or denomination to adopt as its own. It's a task worthy of and requiring the active participation of the entire Body of Christ, whether local church, denomination, or parachurch organization. It will require partnership and cooperation between western missions and emerging non-western agencies.

When there is cooperation, the potential is enormous. Emerging missions are a tremendous new wave that could penetrate the last vestiges of enemy strongholds. But the experience and resources of western and traditional missions is absolutely necessary to come alongside this new wave if we are to accomplish the task of world evangelization by the year 2000.

This partnership is neither a relationship of dependence or independence but rather interdependence. We must foster working together in researching, training, motivating church leaders and developing strategy to plant the church among the unreached peoples. Its time to join forces on the basis of equality and respect for one another to fulfill the mandate our Lord and Saviour Jesus Christ entrusted to us.

7. The principle of encouragement

I believe one of the reasons COMIBAM took place was because of the encouragement of members of the Body of Christ. Early in 1985, we sent letters describing the vision to 200 Christian leaders in many countries of the world. The great encouragement received then and since has been one of the main reasons for the enduring of the project.

When Moses first received the vision for mobilizing God's people into action, he contacted his brother Aaron. In spite of the seeming impossible odds, Aaron greatly encouraged Moses and shared the vision of all that God had spoken to his brother (Ex. 4:28).

We need to encourage one another in the vision God is giving to so many in the Body of Christ for world evangelization by the year 2000.

8. The principle of a major event as a focal point

The great mobilization of God's people in the Exodus from Egypt did not begin with the event. But their preparations and vision focused on the event.

God had told Moses: "I will remove 'My people' from the affliction of Egypt to ... a land

flowing with milk and honey" (Ex. 3:17). Yet from the time of God's pronouncement to the fulfillment, the vision generated momentum that resulted in a movement. Many obstacles of enormous human proportions had to be overcome. The movement carried God's people over these obstacles like an enormous wave swallows all in its path.

In the same way, the year 2000 presents a major focal point for world evangelization. But dates need to be set which will become steps, as in the Exodus, for the major united mobilization of the entire Body of Christ. I believe this could be accomplished by breaking the task into regions of the world, such as Africa, Asia, Latin America, Oceania, Europe, North Africa and the Middle East, and North America.

Within each region an intermediate focal point could be established for the clarification of the commission of world evangelization by the Year 2000. This could follow a process of consultations nationally and/or regionally within a country and a documentation of the harvest field and harvest force, demonstrating effective models of how that work is being done.

VISION'89 could be an occasion to call the Body of Christ to the vision. To gain momentum a subsequent global level gathering on a smaller scale with the world's current "Hudson Taylors, William Careys and John Motts" would further discuss the matter of implementing the vision of world evangelization by the year 2000. This would follow the regional gatherings and could be held five years after VISION'89, in 1994. During the last five years of the century, the expectation would be that the entire Body of Christ, in every region of the world, would be mobilized for a final thrust and become actively involved in accomplishing the task of World Evangelization by the year 2000.



The Reverend Luis Bush is the newly elected International President of Partners International (formerly CNEC). He served as President of COMIBAM'87.

BASE ECCLESIAL COMMUNITIES:

AN EVANGELICAL REFLECTION

By Valdir Steuernagel, Brazil

A major development and ongoing trend in the church is the growth of comunidades de base, or base ecclesial communities (BECs or CEBs) in Latin America and elsewhere. These "little church" units are sometimes called "grass-roots communities" and are really a form of ecclesiolae in ecclesia, small faith communities within the larger structured church.

Such grass-roots communities, numbering in the hundreds of thousands, are primarily a Roman Catholic phenomenon. They are important for world evangelization both because they signify one form of renewal within the Roman Catholic Church and as potential models for mission within Protestantism. A consultation is being held this June in Costa Rica to explore the relevance of these communities for Protestant churches and missions.

*Evangelical missiologist Guillerma Cook has published a major study of the BECs, entitled *The Expectation of the Poor: Latin American Base Ecclesial Communities in Protestant Perspective* (Orbis, 1985). Cook says, "Base church communities are small groups of impoverished Catholic Christians (between five and thirty-five in number) that meet regularly to pray, sing, study Scripture and apply it to their own particular situations. It is in the uncounted numbers of Catholic base communities and in the more recent ecumenical base communities that we may be about to see the dawning of a new 'upside-down' reformation."*

In the following article Brazilian Lutheran pastor Valdir Steuernagel reflects on his encounter with the BEC phenomenon.

Eleven years ago I spent some time with grass-roots communities in a rural area of Parana, a Southern Brazilian state, as part of my practical theology at a Lutheran School of Theology in Brazil. It took about fifteen hours to get there by bus on a sometimes dusty road, with people getting on and off, carrying their bags and kids.

Today I wonder why that experience did not have a stronger impact upon me. Perhaps I did not know how to interpret the experience at that time. I must confess that I did not feel quite comfortable in that situation. The Gospel seemed to be at the service of the struggle for a better life materially. The confession of faith was neither specific nor clear enough for my expectations, besides the fact that it was

not in my language. I was suspicious of a nominal expression of Catholic faith, a superficial knowledge of the Gospel, and saw the danger of syncretism as very acute.

Let me invite you to reflect on some of my points of conflict and re-evaluation concerning the grass-roots communities. I believe my personal journey reflects the struggle of many Evangelicals in Brazil.

Latin America is basically a Roman Catholic continent. Almost ninety percent of the population call themselves Catholic. The Evangelical churches are not alone in questioning this kind of nominal Catholicism, however. Important segments of the Catholic Church claim that the figures do not reflect a real Christian commitment.

Evangelical churches in Brazil have

not felt comfortable with this kind of nominal traditional Catholicism. The Protestant churches emerged in Brazil almost as a persecuted by definitely as a minority church. Protestants usually developed a hostile anti-Catholic position and assumed a proselytizing attitude: "The Catholic Church is not even a Christian church. It is our evangelical task to win as many as possible to new life in Jesus Christ. Nothing good can come out of the Catholic Church."

It is time to re-evaluate this perspective and to work at least with the hypothesis that something new and good can happen within the Catholic Church. I increasingly believe that God is doing a great work in Latin America through the grass-roots communities. If this is true I want to be a part of it and not against it. It is certainly true that many Catholics are only nominal Christians, but what about the many people with only a nominal faith in our own churches? Evangelicals in Brazil are very proud of our church growth in the last years. We boast of being one of the churches that has grown most in the last decades. Many of us, including myself, consider that our growth is evidence of God's blessing. However, we find it hard to admit that the emergence of 100,000 grass-roots communities in the last fifteen to twenty years is exceptional and that it could be God's blessing as well.

Encouraging Signs

It is no longer possible to think that dealing with the Word of God is a monopoly of the Protestants in Brazil. The Catholic Church is putting the Bible in the hands of their members. The Bible is being read and interpreted by very simple people in their homes and communities. We can

rejoice that more than a million people are having contact with the living Word through the grass-roots communities. We believe that the Word of God will not return empty. Let us be expectant about the impact and the result that this will have in the lives of those people and communities.

Many of these communities are composed of poor people and are very perceptive to people's needs because of their own experience. In the recent wave of unemployment that affected Brazil the grass-roots communities played an important role by helping the victims of that wave and their families.

By becoming a way of life to the poor, the grass-roots communities are establishing a sign of hope for many poor people. The "option of the poor" may be a matter of theological discussion, but it represents a Christian option of life for thousands of people in many poor areas in Brazil. We may disagree with the way some of these groups or their mentors have been reading and interpreting reality. However, the attempt to relate faith with everyday life as well as with the whole structure of society is a very important dimension of the Christian faith in which we have much to learn from the grass-roots communities.

Some Cautions

The grass-roots communities are still very much a part of nominal, traditional and superficial Catholicism in Brazil. Hence, even if the grass-roots communities are a sign of something new, they have to make their claim for conversion and renewal very clear. They still work within a kind of Constantinian model of being church: all of Latin America is Catholic, all men and women are baptized and consequently are Christians. Therefore, it is only necessary to call them to be what they already are but are not conscious of.

Another concern is universalism. Becoming a Christian, being a Christian community, requires a commitment of faith that cannot be anonymously attributed to the masses. How does the theology of the grass-roots communities consider those who claim to be faithful to non-

Christian religions? The question of universalism has to be considered very carefully.

The question of syncretism then has to be raised. If the Bible continues to be opened in the grass-roots communities, I would expect that a clear word of distinctiveness in relation to the Afro-Brazilian cults should clearly and strongly arise. My argument has the implicit presupposition that Brazilian spiritist cults are not only a

"I would like to see a more explicit commitment to evangelization in the grass-roots communities without their losing the contextual link to reality."

typical expression of culture but are a non-Christian religion; therefore, they are a missionary challenge.

I would like to see a more explicit commitment to evangelization in the grass-roots communities without their losing the contextual link to reality. I am definitely not expecting the grass-roots communities to identify with our Evangelical practices of evangelization. However, I do expect the proclamation of the Gospel to occur in word and deed in any Christian body. This proclamation, if nurtured in the Word of God, will affect all levels of life and will give to the Christian community an eschatological focus. It seems to me that this specific eschatological dimension is missing in the grass-roots theology.

What is (and what will be) the relation between the grass-roots communities and the structure of the Catholic Church? It is very important that the grass-roots communities maintain their characteristic of being "base." Being base means being closely related to the life of the people, especially the poor ones, strongly marked by lay initiative and by a clear conscience that they are *ecclesia*.

Relevance for Evangelicals

The strong relationship established by grass-roots communities between the text of Scripture and everyday life shows us that our tragic conflict between eternal life and present life, material and spiritual,

heart feelings and lifestyle, evangelization and social action, is based on false premises. We have to give up the presupposition that God is more interested in one aspect of life over against another. We have to rediscover that God, as creator and sustainer, redeemer and liberator, is complete in himself and is absolutely engaged in the project of salvation of the whole human being in all aspects of life. The very simple but moving words of Benedita da

Silva help us to see the necessity of this embracing hermeneutics. Benedita, a Brazilian woman who is a member of the Assembly of God church and lives in *favela do Chapeu Manqueira*, is an assembly woman in Rio de Janeiro. She says, "I used to

say that I have an absolute conviction about life after death, about the eschatological hope. However, I have a question about life after birth: low salary, an elitist education directed towards the bourgeoisie, deficient nourishment. What have we, as the church, done to keep our brothers and sisters from being exploited? On the one side we have the discourse of the church that announces life after death; and on the other side we have those who exploit our credulity and impose upon us unfavorable conditions that we have to oppose."

I believe that the Christian community is called to discern the signs of the time in order to perceive the *kairos*, the critical timing of God, the eschatological direction of God's action and the most sensible aspects of the struggle of and for life in the human community. The grass-roots communities are telling us that poverty, articulated in the framework of the concern for justice, is a major point of today's agenda. They are saying that because God is concerned about everyone, and everywhere, and every time, he is suffering with all those who are suffering in so many and different ways. Is it not time for us as God's people to interpret and to put in practice what God's concern means to those who live in poverty and to those who live in abundance?

(Condensed from Latin American Pastoral issues, June 1987, pp 61-71)



BOOKS ON

TREND-WATCHING

"Studying trends is simply a systematic way of holding the Bible in one hand and the newspaper in the other."

FORESIGHT

10 MAJOR TRENDS
THAT WILL DRAMATICALLY AFFECT THE FUTURE
OF CHRISTIANS AND THE CHURCH
By Howard A. Snyder with Daniel V. Runyon

What awaits the church in the 21st century? The Lord proclaims, "I do not change," yet, in a world hurling toward astonishing breakthroughs in communications and technology, will the church be equipped to meet the challenges that will most assuredly affect the body of Christ?

To alert the church to the future, Howard A. Snyder with Daniel V. Runyon, present ten major trends that must be heeded in order for the church to survive. Snyder and Runyon conducted an international survey of "keen observers of the church and society"—among them educators, social scientists, and church leaders—and asked them to identify key trends. Emerging currents toward a world church, increased Christian political activism, and the threats to our planets are included in this fascinating treatise.

Both optimistic and pessimistic about the trends shaping the church, Snyder and Runyon feel that you, the thinking, caring Christian, must face up to these changes. "What the global picture will be, and what this means for the church," write Snyder and Runyon, "is the primary focus of our analysis."

1. From Regional Churches to World Church
 2. From Scattered Growth to Broad Revival
 3. From Communist China to Christian China
 4. From Institutional Tradition to Kingdom Theology
 5. From Clergy/Laity to Community of Ministers
 6. From Male Leadership to Male/Female Partnership
 7. From Secularization to Religious Relativism
 8. From Nuclear Family to Family Diversity
 9. From Church/State Separation to Christian Political Activism
 10. From Threatened Nations to Threatened Planet
- Conclusion: Tomorrow's Church

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MEGATRUTH

THE CHURCH IN THE AGE OF INFORMATION
By David McKenna

MEGATRUTH—is God's urgent call to the church to rightly discern the times—a mandate to mold, shape and forge new directions for the church in the future. As we enter this important new information age, God wants His church to live out the truth in ways that will help transform every dimension of society.

The opportunities for the church to impact the world in the future are enormous

- If the message of Jesus Christ is made relevant in an information-based society
- If the church extends its relational strengths to counteract the dehumanizing trend of high-tech society
- If Christians work to advance biblical justice for the poor, and
- If the church capitalizes on the potential of information and communication systems to fulfill Christ's mission for His church

1. The growing influence of the charismatic movement at home and abroad
2. The shifting center of power from the First to the Third World church
3. The continuing breakdown of the family
4. The growing accommodation of Christians to the values of self-interest, secularism and materialism
5. The increasing interest in spiritual formation
6. The rise of evangelism in the mainline denominations
7. The changing emphasis upon the pastoral role as an equipping ministry
8. The growing emphasis on lay participation in ministry
9. The spreading political activism of conservative Christians
10. The continuing interest in relational theology and the building of community
11. The growing "consumer" mentality applied to religious choices
12. The increasing tension among Christians over such issues as economics, nuclear arms, and pro-life questions

Here's Life Publishers
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Annual Statistical Table on Global Mission: 1999

David B. Barrett and Todd M. Johnson

The table opposite is the fifteenth in an annual series describing statistics and trends in world mission. Christians in the twentieth century have had at their disposal a rich resource base of technology to proclaim the Good News to all of the earth's inhabitants. Across the world today, for every 1,000 people there are, on average, 342 radios, 220 televisions, 118 telephones, 10 fax machines, and 81 computers. In 1900 no one could have dreamed of such a development. In the century since then, Christians have established 3,770 radio and TV stations with 584 million monthly listeners/viewers (lines 60, 62). As a result of the Christian use of technology, the number of evangelism-hours per year is nearly 50 times greater today than in 1900, and annual disciple-opportunities per capita have increased from 6 in 1900 to 77 today (line 68).

Unfair Distribution of Resources

This remarkable increase in evangelization has only served to accentuate an ongoing problem in Christian mission: grossly unfair distribution of resources (lines 68, 69). The number of individuals who have not heard the Gospel has increased over the century from 813 million to 1,530 million. This must be considered in light of the fact that today the world's population is receiving enough evangelism to be evangelized 77 times over. Multitudes of people are getting far too much evangelism they do not need or want, while the rest of the world gets nothing at all.

A New Look at the Unevangelized

Our analysis of the plight of the unevangelized has been sharpened by a significant adjustment to our methodology this year. In

David B. Barrett, a contributing editor, is Hon. Research Advisor, United Bible Societies, and Research Professor of Missiometrics at Regent University, Virginia Beach. Todd M. Johnson, a YWAM missionary and Director of the World Evangelization Research Center in Richmond, Virginia, is an Adjunct Professor at Trinity Evangelical Divinity School, Deerfield, Illinois, for the Perspectives on the World Christian Movement course.

Notes

Methodological Notes on Table (referring to numbered lines on opposite page). Indented categories form part of, and are included in, unindented categories above them. Definitions of categories are as given and explained in *World Christian Encyclopedia* (WCE, 1982) with additional data and explanations as below. The analytic trichotomy of Worlds A, B, C was introduced in this column in the January 1991 issue. It is expounded in further detail in a handbook of global statistics, *Our Globe and How to Reach It: Seeing the World Evangelized by A.D. 2000 and Beyond*, ed. D. B. Barrett and T. M. Johnson (Birmingham, Ala.: New Hope, 1990). The global diagram series found in *Our Globe* is continued in a further series of global diagrams in the monthly *A.D. 2000 Global Monitor*, re-named *A.D. 2025 Global Monitor* (in 1995).

Lines 1-4. Demographic totals are as shown in *World Population Prospects, 1996* (New York: United Nations, 1998), and *Long-Range World Population Projections: Two Centuries of Population Growth, 1950-2150* (New

York: United Nations, 1992).

11. Widest definition: professing Christians plus secret believers, which equals affiliated (church members) plus unaffiliated Christians. World C is the world of all who individually are Christians.

21. Total of all non-Christians (sum of rows 12-20 above, plus adherents of other minor religions). This is also the same as World A (the unevangelized) plus World B (evangelized non-Christians).

25. Church members involved in the Pentecostal/Charismatic Renewal. Totals on lines 24-26 overlap with those on lines 28-34.

26. Active church members who take Christ's Great Commission seriously.

27. World totals of current long-term trend for all confessions. (See *Our Globe and How to Reach It*, Global Diagram 5). The 1999 figure reflects the collapse of Communism but also the expansion of terrorism.

43. Monolithic organizations are described and analyzed in "The Fragmentation of Mission into 4,000 Freestanding, Standalone Monoliths," *International*

the past, we measured the extent of evangelization at the level of each of the world's 240 sovereign and nonsovereign countries. We are now measuring the evangelism that takes place within each of the world's 13,000 ethnolinguistic peoples. The number of individuals evangelized in a country is the sum of the number evangelized within each of its peoples. This new method reveals even greater imbalance in Christian resource distribution. For example, whereas a country might be receiving twice as much evangelism as it needs to evangelize its population, when this effort is measured at the level of a hundred smaller units (peoples), one finds that the majority of the effort is going primarily to already Christian or heavily evangelized peoples. The result: far more individuals within a country remain unevangelized than would be the case with a demonstrably strategic distribution of evangelization.

Christian Use of Technology

What about the future? Technological advances continue to offer astounding opportunities for Christians to evangelize. This year the first global satellite system for cell phone use has been set in place. Although initially expensive, in the near future it will be possible for one to telephone no matter where one is on the planet. Another development is the growth of the Internet. It is already dominated by Christians, who number 80 percent of its users: this means 40 million have computers today, and 400 million Christians will be on-line by A.D. 2001. The question remains unanswered: how much use will Christians make of the Internet for world evangelization? Today, the vast majority of Christian web pages are visited only by Christians. Additionally, only 2 percent of the world's 4 billion non-Christians have any chance of ever accessing the Internet. Consequently, though opportunities for new evangelism abound, our projection for the total of unevangelized in 2025 is still more than 20 percent of the world's population, or 1.6 billion individuals. Only a painstakingly crafted placement of Christian resources among the unevangelized will change that most-likely scenario.

Journal of Frontier Missions (JFM) 9, no. 1 (January 1992): 35-41.

46-52. Defined as in article "Silver and Gold Have 1 None," *International Bulletin of Missionary Research* 7 (October 1983): 150

51. Amounts embezzled (U.S. dollar equivalents, per year).

53. Total general-purpose computers and word processors owned by churches, agencies, groups, and individual Christians.

67-68. These measures are defined, derived, and analyzed in "Quantifying the Global Distribution of Evangelism and Evangelization," *JFM* 9, no. 2 (April 1992): 71-76.

69-70. Defined as in WCE, parts 3, 5, 6, and 9

71. Grand total of all distinct plans and proposals for accomplishing world evangelization made by Christians since A.D. 30. (See *Seven Hundred Plans to Evangelize the World: The Rise of a Global Evangelization Movement* [Birmingham, Ala.: New Hope, 1988].)

Status of Global Mission, 1999, in Context of 20th and 21st Centuries

Year:	1900	1970	mid-1999	2000	2025
WORLD POPULATION					
1 Total population	1,619,886,800	3,701,909,000	6,010,779,000	6,091,351,000	8,039,130,000
2 Urban dwellers (urbanites)	232,694,900	1,349,293,000	2,823,795,000	2,889,855,000	4,736,200,000
3 Rural dwellers	1,387,191,900	2,352,616,000	3,186,984,000	3,201,496,000	3,302,930,000
4 Adult population (over 15)	1,025,938,000	2,323,466,000	4,140,883,000	4,203,032,000	6,085,620,000
5 Literates	286,705,000	1,487,863,000	2,873,132,000	2,975,747,000	4,976,211,000
6 Nonliterates	739,233,000	835,603,000	1,267,751,000	1,227,285,000	1,109,409,000
WORLWIOE EXPANSION OF CITIES					
7 Metropolises (over 100,000 population)	300	2,400	4,040	4,100	6,500
8 Megacities (over 1 million population)	20	161	405	410	650
9 Urban poor	100 million	650 million	1,925 million	2,000 million	3,050 million
10 Urban slum dwellers	20 million	260 million	1,208 million	1,300 million	2,100 million
WORLO POPULATION BY RELIGION					
11 Christians (total all kinds) (=World C)	558,056,300	1,222,585,000	1,990,018,000	2,015,743,000	2,710,800,000
12 Muslims	200,102,200	558,272,000	1,189,359,000	1,215,693,000	1,894,436,000
13 Nonreligious	2,922,300	542,976,000	767,865,000	774,693,000	878,669,000
14 Hindus	203,033,300	473,823,000	774,080,000	786,532,000	1,020,666,000
15 Buddhists	127,159,000	234,096,000	358,527,000	362,245,000	423,046,000
16 Atheists	225,600	172,744,000	150,979,000	151,430,000	160,193,000
17 New-Religionists	5,910,000	77,872,000	101,236,000	102,174,000	118,049,000
18 Tribal religionists	106,339,600	166,525,000	252,207,000	255,950,000	324,068,000
19 Sikhs	2,960,600	10,618,000	22,714,000	23,102,000	31,381,000
20 Jews	12,269,800	14,767,000	14,214,000	14,307,000	15,864,000
21 Non-Christians (=Worlds A and B)	1,061,830,500	2,479,324,000	4,020,761,000	4,075,608,000	5,328,330,000
GLOBAL CHRISTIANITY					
22 Total Chnstians as % of world (=World C)	34.4	33.0	33.1	33.1	33.7
23 Affiliated church members	521,576,500	1,135,913,000	1,873,096,000	1,898,182,000	2,576,904,000
24 Church attenders	469,303,000	886,195,000	1,348,947,000	1,360,260,000	1,761,623,000
25 Pentecostals/Charismatics	3,700,000	74,448,000	449,002,000	482,000,000	740,000,000
26 Great Commission Christians	50 million	285 million	669,391,000	680,230,000	1,091,538,000
27 Average Christian martyrs per year	35,600	230,000	164,000	165,000	210,000
MEMBERSHIP BY ECCLESIASTICAL BLOC					
28 Anglicans	30,573,700	47,520,000	74,500,000	77,000,000	110,000,000
29 Catholics (non-Roman)	276,000	3,214,000	6,585,000	6,688,000	9,635,000
30 Marginal Chnstians	927,600	10,838,000	25,703,000	26,173,000	47,210,000
31 Nonwhite indigenous Christians	7,743,100	59,784,000	354,331,000	362,647,000	585,071,000
32 Orthodox	115,897,700	147,369,000	222,120,000	223,513,000	271,755,000
33 Protestants	103,056,700	233,800,000	321,358,000	325,508,000	461,808,000
34 Roman Catholics	266,419,400	671,441,000	1,040,018,000	1,053,104,000	1,376,282,000
MEMBERSHIP BY CONTINENT					
35 Africa	8,756,400	120,251,000	333,368,000	343,263,000	668,142,000
36 Asia (new UN definition)	20,770,300	94,515,000	295,371,000	301,068,000	453,211,000
37 Europe (new UN definition)	368,131,200	475,387,000	536,403,000	536,954,000	536,144,000
38 Latin America	60,026,800	261,949,000	463,550,000	470,679,000	627,052,000
39 Northern America	59,569,700	169,183,000	224,140,000	225,730,000	264,419,000
40 Oceania	4,322,100	14,628,000	20,264,000	20,488,000	27,936,000
CHRISTIAN ORGANIZATIONS					
41 Service agencies	1,500	14,100	24,000	24,000	40,000
42 Foreign-mission sending agencies	600	2,200	4,700	4,800	8,500
43 Stand-alone global monoliths	35	62	115	120	5,000
CHRISTIAN WORKERS					
44 Nationals (all denominations)	1,050,000	2,350,000	4,910,000	5,104,000	6,500,000
45 Aliens (foreign missionaries)	62,000	240,000	415,000	420,000	550,000
CHRISTIAN FINANCE (in U.S. \$, per year)					
46 Personal income of church members, \$	270 billion	4,100 billion	12,286 billion	12,700 billion	26,000 billion
47 Personal income of Pentecostals/Charismatics, \$	250,000,000	157 billion	1,489 billion	1,550 billion	9,500 billion
48 Giving to Christian causes, \$	8 billion	70 billion	213 billion	220 billion	870 billion
49 Churches' income, \$	7 billion	50 billion	98 billion	100 billion	300 billion
50 Parachurch and institutional income, \$	1 billion	20 billion	115 billion	120 billion	570 billion
51 Ecclesiastical crime, \$	300,000	5,000,000	12.2 billion	13.2 billion	65 billion
52 Income of global foreign missions, \$	200,000,000	3.0 billion	11.6 billion	12 billion	60 billion
53 Computers in Chnstian use (numbers)	0	1,000	365,000,000	400,000,000	2,500,000,000
CHRISTIAN LITERATURE					
54 New commercial book titles per year	2,200	17,100	24,800	25,000	70,000
55 Chnstian periodicals	3,500	23,000	33,700	35,000	100,000
56 New books/articles on evangelization per year	500	3,100	15,400	16,000	80,000
SCRIPTURE OISTRIBUTION (all sources)					
57 Bibles per year	5,452,600	25,000,000	68,000,000	70,000,000	180,000,000
58 New Testaments per year	7,300,000	45,000,000	106,341,000	110,000,000	250,000,000
59 Scnptures, including gospels, selections per year	20 million	281 million	1,975 million	2,050 million	4,000 million
CHRISTIAN BROAOCASTING					
60 Christian radio/TV stations	0	1,230	3,770	4,000	10,000
61 Total monthly listeners/viewers	0	750,000,000	2,061,825,000	2,150,000,000	3,800,000,000
62 for Chnstian stations	0	150,000,000	583,954,000	600,000,000	1,300,000,000
63 for secular stations	0	650,000,000	1,736,099,000	1,810,000,000	2,800,000,000
CHRISTIAN URBAN MISSION					
64 Non-Chnstian megacities	5	65	196	202	280
65 New non-Chnstian urban dwellers per day	5,200	51,100	136,000	140,000	360,000
66 Urban Chnstians	159,600,000	660,800,000	1,361,677,000	1,393,700,000	2,448,800,000
CHRISTIAN EVANGELISM					
67 Evangelism-hours per year	10 billion	99 billion	463 billion	480 billion	4,250 billion
68 Disciple-opportunities per capita per year	6	27	77	79	529
WORLO EVANGELIZATION					
69 Unevangelized population (=World A)	813,232,000	1,634,812,000	1,529,698,000	1,543,010,000	1,655,000,000
70 Unevangelized as % of world	50.2	44.2	25.4	25.3	20.6
71 World evangelization plans since A.D. 30	250	510	1,340	1,400	3,000

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53. Computers in Christian use (numbers)	0	1,000	365,000,000	400,000,000	2,500,000,000
CHRISTIAN LITERATURE					
54. New commercial book titles per year	2,200	17,100	24,800	25,000	70,000
55. Christian periodicals	3,500	23,000	33,700	35,000	100,000
56. New books/articles on evangelization per year	500	3,100	15,400	16,000	80,000
SCRIPTURE DISTRIBUTION (all sources)					
57. Bibles per year	5,452,600	25,000,000	68,000,000	70,000,000	180,000,000
58. New Testaments per year	7,300,000	45,000,000	106,341,000	110,000,000	250,000,000
59. Scriptures, including gospels, selections per year	20 million	281 million	1,975 million	2,050 million	4,000 million
CHRISTIAN BROADCASTING					
60. Christian radio/TV stations	0	1,230	3,770	4,000	10,000
61. Total monthly listeners/viewers	0	750,000,000	2,061,825,000	2,150,000,000	3,800,000,000
62. for Christian stations	0	150,000,000	583,954,000	600,000,000	1,300,000,000
63. for secular stations	0	650,000,000	1,736,099,000	1,810,000,000	2,800,000,000
CHRISTIAN URBAN MISSION					
64. Non-Christian megacities	5	65	196	202	-
65. New non-Christian urban dwellers per day	5,200	51,100	136,000	140,000	360,000
66. Urban Christians	159,600,000	660,800,000	1,361,677,000	1,393,700,000	2,448,800,000
CHRISTIAN EVANGELISM					
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WORLD EVANGELIZATION					
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71. World evangelization plans since A.D. 30	250	510	1,340	1,400	3.1

TOMORROW IS HERE

THE MISSION AND WORK OF THE CHURCH
AS SEEN FROM THE MEETING OF
THE INTERNATIONAL MISSIONARY COUNCIL
AT WHITBY, ONTARIO, JULY 5-24, 1947

✓
KENNETH SCOTT LATOURETTE
and
WILLIAM RICHEY HOGG

PUBLISHED FOR THE
International Missionary Council
by FRIENDSHIP PRESS: NEW YORK

by the delegates to be both a possibility and an obligation.

It is the world, the Gospel, and the church as seen from Whitby that constitute the theme of this little book. We who write it had the high privilege of being at Whitby from the initial session through the last of the committees that planned the next steps ahead. Yet in it is no day-by-day report of a conference. Such a transcription could never catch the full spirit or significance of what was there. The book is, rather, an attempt to portray the tomorrow that is here as it was seen from that gathering. First we will endeavor to set forth the world and the present state of the church the globe around as they were described at Whitby. This will be followed by a description of the company that gathered there and of the historical development out of which it arose as the miniature of the world church that is both already in being and is to be. Then will come an account of the eternal Gospel of which the church is the messenger. Finally there will be outlined the plans that were laid at Whitby for carrying out the church's commission in the tomorrow that is already here.

By a strange coincidence, the name Whitby has an earlier occurrence in the history of the church. In 664, there convened in Whitby, England, a gathering at which a decision was reached that helped to bring the church in England into closely knit fellowship with the church on the adjacent continent, and thus into the company that embraced the Christians of the Western world. In Whitby, Canada, in 1947, another milestone was passed in the progress of a fellowship that is not confined to Europe but is even now as wide as the inhabited world. In that comparison and that contrast is vividly seen the hope of the tomorrow that is here.

Chapter One

*THE WORLD OF TOMORROW
IS HERE*

THE WORLD THAT IS HERE IS ONE OF STRIKING CONTRASTS. It is one of fear and yet of hope. But this paradox has been true in every age. Man's road has always been rough. From the dawn of his existence he has been confronted with peril, but peril that some of his number, through resourcefulness and resolution, have turned into gain. Although he has survived, as a well known recent play has reminded us, "by the skin of his teeth," he has grown in numbers and in material wealth. In the tomorrow that is here, danger and hope are accentuated and combined to a peculiar degree. As never before in recorded history, mankind is bound together in the bundle of life. Ours is a shrunken world. Because of the prodigious strides in transportation and communication during the past century and a half, and especially during our generation, the human race has been knit into a perilous and contradictory unity. The unity is one of discord, enhanced by the very fact of forced intimate association. The disorders of one segment affect the whole. If one member suffers, all the members suffer with it. It is literally and tragically true that mankind may destroy itself. Nevertheless, the possibilities for collective advance for the entire race were never so great.

This mixture of threat and opportunity displays a variety of

aspects, but it must be faced at the very outset of any attempt to understand the tomorrow that is here. Those who gathered at Whitby were well aware of it. Their discussions had it consciously in the background.

Revolution Is Here

First of all, the age is one of revolution. The old and familiar are passing. The new is being born. Revolution is not a novel human experience. It has been seen again and again in many segments of mankind. What is without precedent is the degree to which it is affecting every phase of man's life. Moreover, the pace is quickening. Through most of the present century revolution has been spectacular. It has been speeding up in recent years. The revolution has its center in the Occident. Here the old culture is dying and the new is not yet in being. The familiar Western civilization is passing. Since in the past four centuries it has spread throughout the earth, its disorders are affecting all the race. A world civilization seems in the process of birth, but the travail is sharp and the issue is not yet clear.

The revolution is in part political. It includes the disappearance of ruling houses, once seemingly enduring features of the political firmament but now almost forgotten — those of the sultans of Turkey, of the Hohenzollerns, of the Hapsburgs, of the Romanovs, of the Manchu imperial line, and of the House of Savoy; and the substitution of quite different regimes — those of the Young Turks, of the Second and the Third Reich followed by Allied occupation and partition, of the various states that once composed the Austrian Empire, of the Union of Soviet Socialist Republics under the dictation of the Communist party, of the Republic of China, and of the republic in

Italy. It embraces the collapse of the Japanese Empire and the attempted remaking of the government of the home islands under the supervision of the victors.

The revolution is even more pronounced in realms other than political. It is evident in the progress of industrialization, in the complete shift of the basis of education in China, in the threatened disintegration of the family, in the breakup of the tribal structure in Africa, in the decay of historic religions, as in Turkey, China, Japan, and parts of Europe, and in the accompanying interrogation of long-accepted bases of morals. These are but samples. The list could be greatly prolonged.

Revolution means the decline or disappearance of the old. Now, as in other ages, it means suffering for many and sometimes even moral shipwreck for others. Yet it also gives opportunity for shaping a new and better order.

The Decline of Western Europe and the Freeing of Subject Peoples

Closely related phases of the revolution are the decline of western Europe and the freeing of peoples who were once subject to the Occident.

Between four and five centuries ago western Europeans began the expansion by which they have dominated the globe. Their control was accelerated in the nineteenth century. Western European peoples settled the Americas, Australia, and New Zealand. They subdued most of Asia, Africa, and the islands of the Pacific. The impact of the culture of western Europe was the chief cause of the revolution among non-European cultures.

As we have suggested, western Europe is desperately ill. Western civilization is passing. The two world wars of the present century were symptoms of a deep-seated sickness, and

they aggravated that sickness. In the tomorrow that is here western Europe will not have the proud superiority that so recently seemed one of the axioms of the world scene.

For Christians the decline of western Europe is peculiarly sobering. Western Europe has been the center of what we have been accustomed to call Christendom. It is the region in which Christianity has long been the prevailing religion, and from which for the past five centuries it has had its chief spread. Does this decline mean that Christianity, the historic center of its power weakened, is to wane as a force in mankind? What does it indicate of the ability of Christianity to save civilization? — These are two questions that will not down. We must recur to them later.

With the decay of western Europe, the hold which that portion of the world has had on non-European peoples is being relaxed. European imperialism is waning. People after people, long restive, are achieving their political independence. India, Burma, and possibly Ceylon seem to be on their way out of the British Empire. Eire has gained autonomy from Britain, and Egypt is seeking it. Syria and Lebanon are independent of France; Indo-China is demanding independence. Indonesia is moving out from under Dutch control. Even the United States, strong though it is, has heeded the trend, and has granted independence to the Philippines, and is troubled by the agitation in Puerto Rico, which demands either admission to the Union as a state or full independence. China has freed herself from extraterritoriality and almost all other phases of the "unequal treaties." In some European possessions south of the Sahara, Africans are being granted a larger measure of self-government. They are widely restive under the white man's

yoke. Only in Japan, Korea, and to a less degree in Manchuria has the control of the Occident been recently augmented, and that change in control has been either by the United States or Russia, neither of which is a Western European power.

The freeing of non-Europeans can mean added disorder. On the other hand, it can make for enhanced self-respect and responsibility. As we are to see, these goals are already being accompanied by the emergence of a world Christian community in which non-Western and Western Christians are increasingly participating on the basis of equality.

The Growing Power of the Nation State

The new age is marked by the enhanced power of the state and the progressive subordination to it of the individual. This trend is seen most strikingly in countries under totalitarian governments. It is also apparent in lands where something of the freedom that characterized nineteenth-century democracy survives. The progress of socialism in Great Britain and western Europe, with the increase there and in the United States of government control, is one of the most familiar movements of our day.

This growing power of the state is closely allied with nationalism. The state professes to be the bulwark of the nation and to be inseparable from it. Patriotism is praised as the major virtue. Loyalty to the nation is tacitly or openly held to take precedence over loyalty to God. The individual is regarded as existing for the sake of what is termed the commonweal, and that commonweal is identified with the nation state.

Here, obviously, is a major threat to what the Christian holds to be the true nature of man and man's primary allegiance. Yet

through collective action by the state, if it is rightly employed, can come the furthering of interests with which the Christian is properly concerned — such as adequate food and clothing for himself and others.

Suffering and Uncertainty and the Search for Security

Two of the most widely spread features of the tomorrow that is here are suffering and uncertainty and the search for security.

Never has the sheer mass of physical distress been as mountainous as today. Always mankind has known suffering. Always man has faced hunger, cold, heat, and disease. Only the privileged minority have been able to procure sufficient food, clothing, and housing. Even they have not escaped illness and death. Thanks to the machines and the science that the Occident has developed in the nineteenth and twentieth centuries, millions in western Europe, the British Isles, the United States, Canada, and Australasia have attained a higher standard of physical comfort than the human race has heretofore known. Yet in tragic paradox, more millions are starving or are near starvation today than at any other time in history.

This suffering is the direct result of two things — war and the recent vast increases in population, but in its most acute aspects it is largely a result of World War II. The exhausting concentration of effort on war and the destruction wrought by it have brought want to untold millions in most of Europe and Asia. Only a few countries, notably the United States and Canada, are islands of prosperity in this sea of postwar want. Famine and near-famine stalk abroad in Germany, in Austria, in Italy, in much of the region east of the "iron curtain," in large segments of India, and in many parts of China. Japan is desperately under-

nourished. Millions of displaced persons are among the major tragedies that are the aftermath of the recent war. These include not only those with whom we are vaguely familiar in Europe but other millions as well, probably more numerous, in China and Japan.

The situation is aggravated by a long-term growth in population. A century and a half ago the total of the inhabitants of the globe is said to have been about 850,000,000. It is now estimated to be approximately 2,200,000,000. This is an increase of about 260 per cent. Much of this increase has been in the relatively vacant lands of the Americas, but a large proportion of it has been in western Europe, where it has come as a result of the industrialization and the nineteenth-century prosperity of that region. Much of it, too, has been in India, Japan, and Java, all of which seemed to have reached the saturation point a hundred years ago. Accurate figures are not obtainable for China, but a vast increase in the birth rate of that land in the relatively peaceful eighteenth century brought the population to a total that the internal discords of the past century and a half, and especially the past fifty years, have apparently not reduced, although it has been maintained with incredible misery to untold millions.

If peaceful economic cooperation among the peoples of the world could be achieved, this persistent growth in numbers would not be an insurmountable obstacle to a general rise in the level of prosperity. In a world such as the one that is here, with its accentuated international, interracial, and ideological tensions, such growth augments the already dangerous friction and so helps to create a vicious circle in which war and the threat of war aggravate suffering, and suffering and the fear of suffering

augment the threat of war. Recovery from the destitution wrought by World War II, even if that could be complete, would not remove the menace of this prolonged multiplication of the volume of mankind.

Partly because of this widespread suffering, the unlikelihood of its early or even ultimate complete elimination, and the possibility of its intensification and spread through increased friction, both domestic and international, an air of uncertainty prevails over much of the planet. It is striking in western Europe and Great Britain, where the specter of unaccustomed poverty is ever present, and the competition between Washington and Moscow seems to render erstwhile major powers helpless pawns in the struggle between the two colossi. The friction is also grave in India, where autonomy means division, riots, and possible civil war. It is tragic in China, where inflation and continued war between the National Government and the communists cause further weakness and impoverishment and the prospect of unrelieved gloom for many years to come. Even the United States, powerful and remote from the privations of Europe and Asia, does not feel secure. Its armaments are larger than those during any previous time of peace, and influential elements of the population and the government clamor loudly that they must be even greater.

This suffering and uncertainty, unequalled in their extent, are paralleled by a widespread passion for security. It is partly for this reason that men are willing to acquiesce in the enhanced power of the state. They look to the government for insurance against unemployment, for assurance of remunerative work, for protection against foreign and domestic foes, for care in sickness, and for provision during old age. This demand for

security is no less insistent in the more prosperous lands than in the countries where want is clamant.

Overstrain and Weariness

Much of the world shows the effect of the long physical, nervous, and spiritual strain of the war. Sometimes the comparison is made with convalescence from a long illness. The powers of the body have been mobilized to combat the infection. When the disease has been conquered, the body is exhausted and time is required for full recuperation. The parallel is not exact, but it has in it much of truth. A large part of mankind was absorbed in World War II. Each side was straining every effort to win. Men and women were working long hours, were keyed up for endurance, and were giving beyond their normal strength to the demands of the war machine. They were buoyed up by the hope of victory or nerved by the desperate fear of what defeat would mean. The end of the war, they assumed, would at least bring relief. Many believed that victory would usher in a halcyon era. They find that the end of the shooting war has left a legacy of problems greater and more complex than those besetting them on the eve of the conflict.

The vanquished are prostrate. Both Germany and Japan are occupied by their recent foes, and their populations are in dire physical want. Foreign troops are still on the soil of Italy, and that unhappy land, poor before the war, has sounded new depths of misery.

In many respects some of the ostensible victors are no better off. The Chinese had looked forward to what they called reconstruction as though it were a golden age. They find that the tomorrow that is here is one of even greater privation

than were the war years, and that the future now appears more bleak than the present. France is distraught by internal dissensions and domestic instability. In much of her colonial empire she faces unrest that she is attempting to curb by costly military action and further drain on her already overdrawn reserves. Great Britain, most of her overseas investments spent in the struggle to win the war, now a debtor rather than a creditor nation, and under the hard necessity of curbing an already limited domestic consumption to bring her exports above the level of her imports, faces her long, uphill haul with grim determination but with worn-out machinery and a tired population. In the United States there is rising resentment at the overseas burdens entailed by the unaccustomed role of continuing commitments in Europe and the Far East. Too little is known of the details of the current Russian scene to give a clear picture of what is happening there, but it is certain that the incalculable loss of property and life caused by the German invasion, and general war fatigue, impede the urgent rebuilding.

An Age of Contrasting Harshness and Kindness

The tomorrow that is here is harsh and cruel, and yet it is marked by relief on an unprecedented scale.

The harshness is all too apparent. War is always accompanied by cruelty and a decay in morals. It was to be expected that a conflict as gigantic as World War II would bring, to a degree heretofore unknown, inhumanity and the abandonment of moral standards. That this has happened is all too clear. Vast concentration camps with their unspeakable cruelties, the virtual enslavement of millions of prisoners of war, rape on a sickening scale in both Orient and Occident, the chronic dis-

regard of sex controls, the deception and murder that accompanied resistance in occupied lands, dishonesty and corruption in private and governmental circles and in the armed services, and the ruthless exploitation of conquered or reconquered areas, whether by the Japanese in China, the Chinese in Formosa, or the Russians in much of Central Europe, are instances all too familiar.

Yet relief has been given in proportions that for magnitude are without precedent. It has come through nongovernmental agencies. It has come through churches and such church-related agencies as the American Friends Service Committee and Church World Service. Scores of committees for the relief of specific peoples have obtained vast sums in the form of hundreds of thousands of voluntary gifts. Much has passed from individual to individual, often at the cost of extreme sacrifice, without the initiative or mediation of any organization. Still larger sums, astronomical in their totals, have been contributed by governments. Much of this financial aid has come through UNRRA; much has come directly from single governments and their civilian and armed representatives.

Partly because of its larger physical reserves the United States has been the source of the major part of these funds. However, the United States and the Americans have by no means been the only givers. Substantial amounts have come from other countries and peoples, and with far greater sacrifice.

A very substantial proportion, perhaps the larger part of the relief, particularly that by governments, has been from prudential rather than unselfish motives. For its own security, the United States has believed help to be necessary for its former enemies as well as for several of its recent allies. Yet in some of

the relief the altruistic motive has been unquestionably dominant. It has also been a factor even in that given by governments.

Racial and Communal Tension and Conflict

The tomorrow that is here is an age of tensions between racial and cultural groups. The discrimination against Negroes practiced by whites in the United States has long been chronic. Unhappily, the tensions in South Africa have been even more acute—between Bantu and white, Indian and white, and Boer and Briton. One of the major tragedies of the day is the way in which the ancient anti-Jewish feeling has been aggravated and, because of it, unimaginable cruelties perpetrated. It is estimated that in the past ten or twelve years one-third of the Jews of the world have been exterminated. Although the Nazi campaign for the elimination of the Jews has been ended by the crushing of Hitler and his party, anti-Jewish feeling remains. In some areas, including the United States, it is probably increasing. The intensification of the Arab-Jewish conflict in Palestine is one of the more spectacular features of an uneasy world. In India, Hindu-Moslem relations, long smoldering, are in open conflagration. Although in some places the restrictions placed by Hindu caste on the depressed classes have been lightened, in other places they are rigidly held to. The wartime treatment of Japanese in the United States and Canada is a recent unhappy memory. The persecuting intolerance of communists toward potential or active opposition, the anti-Protestant measures of Roman Catholics in several countries where the latter are dominant, and the vigorous efforts of Moslems to curb Christian minorities in Egypt are phases of the same unbrotherly intolerance of our day.

Here and there progress has been made toward relieving injustices between groups. This, in general, is true of the treatment of Negroes in the United States. Examples, too, are numerous of Christians who have risked their lives to save Jews from death. Yet, unfortunately, these are merely exceptions to the general trend.

War and Efforts to Curb War

This generation has known the most widely devastating wars in history. It has also seen the most ambitious organized efforts in man's career to eliminate war and to bring order and even-handed justice into relations between nations. World War I and World War II successively involved in active fighting a larger proportion of the earth's population than had any earlier wars. The League of Nations and now the United Nations have brought together the majority of mankind in structures that have given opportunity not only for the peaceable settlement of disputes but for the cooperation of the nations in furthering various aspects of human welfare.

In the tomorrow that is here friction between nations remains. Indeed, tension and the occasion for a major war among the great powers are probably greater than they were on the eve of either World War I or World War II. War weariness and the vivid realization of what renewed war would mean are the chief deterrents and insure a breathing space in which to make potent the machinery for peace.

In this tomorrow, mankind, doubtful and even cynical because of the apparent failure of the League of Nations, is, with wistful and tempered hopefulness, venturing on the United Nations. Through the United Nations, the governments,

pressed by the urgency of time, are hesitatingly and fumblingly attempting to devise and agree on some method for controlling atomic energy and for eliminating the lethal weapons that it has made possible. With his ingenuity man has developed processes that can, if misdirected, destroy his flimsy civilization and sweep him off the earth. From the standpoint of geologic time and even of man's course on the planet, civilization is a very recent development. It is obviously imperfect and frail. Man releases the energies of nature far more quickly and easily than he learns to handle himself. Terrified scientists, appalled by the prospect of the destruction that their discoveries can wreak, urge mankind to find a way to forestall disaster, while mankind's leaders seek means of global social control.

The Decay and Growth of Religions

Mankind is ill. The more thoughtful of the race realize that the strains of our time are symptoms of a malady that is inherent in the very constitution of man. Through the centuries man has been seeking a cure for this illness. Sometimes he has attempted to cure it by means of government. Often he has sought a cure in religion. Latterly he has sought healing through programs for the reorganization of state and society on the basis of philosophies that we sometimes term ideologies and that have in them basic conceptions of man and of the universe that are closely akin to religion.

Always, too, there are the eternal questions that man asks about his own nature and destiny, about the strange and poignant struggle that he knows within himself, about the contrast between his frailty and his aspiration for immortality, and about the enigma of the meaning of his existence.

The tomorrow that is here is a mixture of the decay of old religions to which man has looked for the answer to his enigma, the emergence of new faiths and of irreligious secularism, the stubborn resistance of some religions, and the amazing worldwide growth of Christianity.

The present century has witnessed the decline of Confucianism, the system by which a fifth of the human race governed its life. It has seen the forcible abandonment of the state sponsorship of Shinto. In some lands, notably Ceylon and Siam, Buddhism, long stagnant and slowly declining, has been reinforced by a nationalism that elevates it as a political and cultural bond.

As we have earlier suggested, the real religion of a large proportion of mankind is nationalism. Nationalism has had a phenomenal growth in the present century. In the tomorrow that is on us it is increasing. In Russia, it is combined with communism in an intense faith with crusading qualities. In Arab lands, notably Egypt, it takes Islam as a symbol and intensifies that historic religion.

Just now communism seems rampant. This is partly because of its novelty, its promises, and the misery of mankind that leads many persons to clutch at it as at a new Messiah, and partly because of its skillful propaganda.

What we have called secularism is prevalent in many lands and among many groups, both educated and uneducated. In general it affirms that the good things of life are purely of this world, that religion is irrelevant, ineffective, and even hampering, and that to obtain what he desires, man must depend on his own efforts and the scientific processes that he has created.

In contradiction to these many trends is the phenomenal

growth of Christianity. In some areas numerical losses have been encountered, but as a global movement Christianity is showing startling gains. Here is a faith, many centuries old, that in contrast to other long-existent religions is growing apace.

Our Fluid and Urgent World

The age of which we are part is fluid and urgent. The widespread revolution and the accompanying breakup of the old order have put the world in flux. Mankind as a whole can be shaped as never before. Will the growing world church rise to the challenge? Partly because the age is in flux, the situation will not permit delay. In great lands, notably China and Japan, where groping peoples are singularly open to the Gospel, the doors may begin to swing shut within a decade. In India, the depressed classes, among whom the church has made its chief gains, may move toward Islam or Hinduism, or both. In Africa south of the Sahara, the rapid disintegration of the old structure of life leaves millions adrift to be molded, perhaps for generations to come, by whatever forces can move into the vacuum within the next few years. In the Occident, the center of man's illness, where the familiar and heretofore dominant civilization is passing, the new culture is painfully in birth. Communism is gaining apace.

In this fluid and urgent world the church, now growing, must move forward with accelerated pace. Soon after World War I a prophetic Scot declared: "It is either the evangelization of the world in this generation or the damnation of the world in this generation." Events have proved that he foreshortened history that he was ahead of his time. His uncompromising alternative may well prove the choice in the tomorrow that is here.

Chapter Two

THE CHURCH OF TOMORROW IS HERE

IN THIS TIME OF REVOLUTION THE CHRISTIAN CHURCH IS growing. In a day when ancient civilizations are passing, the Christian community, one of the oldest existing associations, is becoming world-wide. In an age of turmoil, when the nations are pulling apart and two world wars have wracked mankind, the universal church is building a fellowship that is above national boundaries and is knitting its members together into a community of memory, of present healing and love, and of hope.

This is the more remarkable since the church has been an integral part of that Western civilization that is now dying. In the tomorrow that is here, as in preceding yesterdays, Christianity is surviving the death of cultures with which it has been intimately associated and, freed from ties that were embarrassing it, is moving out to fresh victories.

A History of Advances Following Recessions

At least three times earlier in its history Christianity has had this experience. It is a significant commonplace of the Christmas story that Jesus was born in the reign of the first Roman emperor, Caesar Augustus. Within its first five centuries Christianity had won the nominal allegiance of the overwhelming

majority of the population of the Roman Empire. But the Roman Empire and its culture decayed, and Christianity, now so closely associated with them, seemed doomed. Yet, after a prolonged period of shock, Christianity, recovering, enlarged its boundaries and helped to create a fresh culture, that of Medieval Europe. Medieval Europe in turn died, and the church appeared to share its fatal illness. However, the Christian faith, recovering, broke the bonds of the now moribund culture, burst forth in fresh life in the Reformation, and became a builder of the civilization of Modern Europe. Toward the end of the eighteenth century that civilization passed through a major crisis. A partially new culture emerged, that of the nineteenth century. Again Christianity was threatened, and again, moving out afresh in renewed power, it greatly enlarged its geographic borders and its impact on mankind.

A scholar of our day is interpreting the long drama of human history in terms of "challenge and response." Periodically groups of mankind are confronted by new and difficult conditions. Some groups succumb. Others, rising to the emergency, go on to new achievements. The Christian church is the institution that has most successfully displayed the vitality to meet each major challenge and march on to fresh victories.

The Sweep of the World Church

At Whistby the sweep of the world church was vividly seen. It was made to live partly because of the personnel — of which more in the next chapter — and partly because its work was summarized in reports of the delegates on the church in their respective countries. For three successive days statement followed statement until the churches of the entire globe were

discussed. To reproduce all that was said would extend these pages far beyond their proper length. We must, however, attempt to give something of the picture, although in condensed survey.

None of the speakers dodged discouraging aspects or difficulties. If anything, these were stressed. Too many delegates at the conference had seen the inside of prisons and concentration camps to permit evasion. Yet throughout the verbal tour of the globe the total impression these delegates gave was one of urgency and hope. As one of the leaders put it, the dominant note was "expectant evangelism."

Western Europe

Any survey of the church in the tomorrow that is here must begin with what has historically been the heart of "Christianity," the continent of Europe, and must pass on immediately to the British Isles and to lands that have been settled from Europe and Britain, namely, the Americas, Australia, and New Zealand.

On the western portion of the continent of Europe the picture is one of (1) the waning of a region that for four and a half centuries dominated the globe, (2) an environment belligerently or passively hostile to the church, and (3) embattled but vigorous Christian minorities. Western Europe is the seat of the largest of the Christian churches, that which looks to Rome for direction. It is also the home of the Protestant Reformation. Here has been most of the scholarship of the church. Here the great theologies have been developed. Even today theological movements on the continent of Europe profoundly affect the rest of the world. From western Europe, through colonization,

came most of the geographic spread of Christianity during the sixteenth, seventeenth, and eighteenth centuries, and from this continent also, many of the Christian missions of the nineteenth and twentieth centuries.

Western Europe, so important in the past four and a half centuries, is now in rapid decline. Partial recovery may be accomplished, but the decline is permanent. It is accompanied by great agony of body and even greater agony of spirit. In Germany hopelessness is dominant, and in former German-occupied lands and even in countries that were neutral during World War II, notably Sweden and Switzerland, although these latter have been prosperous, much of nervous uncertainty is in the air.

If one were to view only one side of the picture, Christianity in western Europe would seem to be sharing in the slow death of that region. The churches have been suffering from a drift toward secularism that began before the two world wars. Although in most of western Europe they were closely connected with the state and membership in them was almost universal, for the majority of the adherents the association was nominal. Indifference and even antagonism were rife. To this long-term condition there were added the distresses of World War II. During the war, as before it, the Nazis placed restrictions on the churches in areas under their control. In Germany some open defections occurred, but these were only of minorities. The overwhelming majority still maintain a formal church connection. In Germany and in parts of some other lands extensive destruction was wrought on church buildings. Because of compulsory service in the armies, many parishes were without pastors and the numbers of those training for the ministry

dwindled, in some sections to the vanishing point. Because of the dearth of paper and other factors, Christian literature was greatly reduced. Many church periodicals were discontinued and a famine of Bibles developed and is still only partially relieved. In Switzerland church attendance has fallen off.

This is, fortunately, by no means the entire story. The church in western Europe is more vigorous than it was on the eve of World War II. In numbers and physical resources it is weaker, but in what matters most — its inner spiritual vitality — it is stronger. In their resistance to the Nazis, the churches in Germany and the German-occupied countries displayed unsuspected strength. More than any other group, whether political parties, labor organizations, or universities, they maintained centers of resistance to the Nazi flood. The story of the Confessional Church in Germany is familiar to all.

In the Netherlands, the Reformed Church, in its resistance to the Nazis, found itself and achieved church consciousness and organization as it had not for many generations. The heroic record of the leaders of the Church of Norway is a vivid recent memory. In their opposition to the Nazis the churches there won the respect of many who had heretofore disregarded or even despised them. More significantly, many of their members discovered unsuspected resources in their Christian faith and lived more deeply into the meaning of the Gospel than ever.

As for the neutral countries of Switzerland and Sweden, notable theological activity, associated for outsiders with the names of Barth, Brunner, and Nygren, has been maintained. In its relief activities the French Christian CIMADE has been a memorable example of unselfish service in the face of great

handicaps. In some parts of Europe, thousands seeking security and the meaning of life in the face of the ruin about them are singularly open to the Gospel. In Germany, the Netherlands, Finland, and Norway, in spite of the distresses of the times, active interest in missions has been maintained. The giving of money has continued, and in some countries, notably in Germany, those wishing to devote their lives to missions outstrip the facilities for training or sending them. On the eve of World War II, German missionaries totaled more than 1,500. Germans now in active missionary service have been reduced to about 400. Of these, many were in British, Dutch, or other enemy territory and were either interned or repatriated. Yet hundreds of German youths, undiscouraged, are offering themselves. From the suffering churches of western Europe fresh streams of life may issue and contribute to the renewal of the churches in more prosperous lands.

Central and Eastern Europe

Eastern Europe — especially Russia — is the stronghold of communism, the center of communist power. It is also the historic home of the family of Orthodox churches. The strongest member of that family is in Russia.

Communism as an idealistic system for reorganizing society has great appeal for many the world over. To those who have lost belief in God it offers a faith and promises a society in which class and racial discriminations, injustice, and poverty shall be removed. By a strange accident of history, in the turmoil that followed World War I communism obtained power in Russia. There it fell heir to the tradition of an absolute police state, that of the czars, and has built up a regime that regiments the indi-

vidual even more uncompromisingly than did that of the czars. In Russia communism has combined with nationalism and with an earlier tradition of autocratic ambition to build an expanding empire more extensive than that which acknowledged the czars. But more effectively than the czars, it is bringing all the Slavs under its control and by propaganda is creating friendly enclaves in other lands.

In Russia and Central Europe communism has, at least for the moment, made its peace with the Orthodox Church. Communism, it need hardly be said, is basically and officially anti-Christian. The communist believes that religion is "the opiate of the people." In its early years in Russia, the communist regime mingled limited toleration with a kind of persecution, on the theory that the church, deprived of the support of the czarist state, would die out. Latterly, for a variety of reasons, it has become more lenient. Christianity in Russia is far from dead. The Russian Orthodox Church has been allowed more freedom. Throngs attend its services. Evangelical groups are growing. Thousands of Russians outside their native land are accessible to the Gospel; some who have been reached are filtering back into Russia, and are a possible means of strengthening Christianity there. In communist-dominated Bulgaria and Yugoslavia the Orthodox Church has been disestablished. Thrown on its own resources, it may gain in inward vigor. Yet the communist peace with the church is little more than a truce. The fundamental, irreconcilable contradictions persist.

In Greece, in the hour of the nation's sorrow, the Orthodox Church has shown fresh vigor. Movements of laity and clergy seek to give better religious education to youth and to apply the Christian faith to various aspects of life.

The British Isles

How fares the church in the British Isles in the tomorrow that is here? The question is fateful for Protestant Christianity. In the nineteenth and twentieth centuries the English-speaking peoples have been the main sources of the funds and personnel for the Protestant missionary enterprise. Now that Europe is so badly weakened, the weight of providing the physical means for the world-wide church must increasingly fall on them.

Great Britain displays, although to a less extent, the same general conditions that are to be found on the adjacent continent. She has suffered terribly from the drain of the two world wars, and especially from World War II. While her churches have given liberally to missions, they cannot provide the funds to keep pace with the growing costs that accompany the rising price level throughout the world. They must, moreover, rebuild church structures that were destroyed during the war and erect new ones to care for shifting populations. In the past twenty years church membership and church attendance seem to have fallen off. It is said that only from 10 to 15 per cent of the population are closely linked with a church. Much of the population of Britain, like that of Europe, is essentially pagan and is itself a mission field. Only 10 per cent are said to be actually hostile, but 50 per cent are said to be indifferent. The leaders of the British churches are fully aware of the problems that confront them. At the core of the churches are profound conviction and sound life. After the hiatus of the war years, candidates are again coming forward for the ministry at home and for foreign missionary service. Here and there are notable converts from among the intelligentsia. As in the nineteenth century the defection of the

intelligentsia preceded that of the masses, so now the conversions among them may be the precursors of a swing to the Christian faith among the rank and file of the population. In Scotland the Iona movement is a symbol of new life.

Canada, Australia, and New Zealand

The three great dominions, members of the British Commonwealth, Canada, Australia, and New Zealand, are collectively large in area but sparse in population. In them, notably in Canada, vigor of church life is maintained, and the overwhelming majority of the population profess some church affiliation or at least some church preference. The churches of Canada especially are sharing substantially in the world-wide Christian enterprise. Those of Australia and New Zealand, as is natural, direct their missionary efforts mainly to the islands of the South Pacific.

The United States

Because of the weakening of western Europe and Great Britain and the small populations of Canada, Australia, and New Zealand, an increasing share of the personnel and funds of the Protestant missionary enterprise must come from the United States.

In the United States a mounting proportion of the population are members of churches. It is estimated that in 1850 only 15.5 per cent of the population were church members. In 1900, the percentage had risen to 35.7, and in 1910, to 43.5. At present, well over 50 per cent of the population have a church membership. Protestants are gaining more rapidly than are Roman Catholics. The Methodist Church reports that in 1946 it added

more than 1,000,000 members, and that of these at least 300,000 were on profession of faith, and hence fresh conversions. It seems probable that as the percentage of the population who are church members rises, the degree of religious literacy decreases proportionately and the distinction between the church and the world tends to be blurred. However, many evidences of vigorous religious life are seen. As yet they affect only minorities, but they are varied and are to be encountered in many sections of the country and among widely different groups.

Part of the problem of the urgent tomorrow that is here concerns the lifting of the horizons of the churches of the United States beyond the borders of their own broad land. Christians of the United States are giving millions for overseas relief and for rebuilding the fabric of missions. Hundreds of their youth are offering for service in the world mission. Yet hundreds of millions of dollars are being allocated to new and enlarged church buildings at home, and the majority of theological students never give serious thought to the possibility of spending their lives outside the country. In spite of the enormous responsibilities that the tomorrow that is here is forcing on the United States, the Christians of the land are only beginning to awake to the implications for themselves and their churches.

Latin America

The huge area that is designated Latin America presents a wide variety of peoples and cultures. It has a Latin background. Portuguese is the prevailing tongue in Brazil; Spanish elsewhere. Yet in South America alone Latin America is divided into ten countries, each with its distinctive problems and characteristics; and Central America and the Caribbean contain as many more.

In spite of a history longer than that of the United States, Latin America has an air of youth. Violent ferment is working. The new movements in Europe are having repercussions. The commotion of two world wars and the example of Russia have made for stirrings in the laboring classes.

Conditions vary from country to country. In this report there is room for only broad generalizations and a few specific instances. Traditionally Latin America is Roman Catholic, but for the majority of the people the connection with that church is either very slight or nonexistent. The Roman Catholic Church claims the region as its own and in most countries, in an effort to make itself secure, enters actively into politics. Usually, too, it is allied with landed and other vested interests that seek to maintain themselves against the demands of the masses and find support in the church. The Roman Catholic Church in Latin America is woefully deficient in clergy, both in numbers and in quality. To give even the minimum of pastoral oversight to its flock it should have at least three times the number of priests that now serve it, and the character of many of those it has leaves a great deal to be desired. For these and other reasons the church displays much of corruption, and thousands of the masses and of the high-minded, intelligent folk will have nothing to do with it. If these groups are to be reached by the Gospel, it must be through Protestantism.

Protestantism, or, as it is preferably termed, Evangelical Christianity, is represented in every country and is growing. Its numerical strength varies from republic to republic. It is strongest in Brazil and next strongest in Mexico. Recently Mexico has been the scene of persecution of Evangelicals that has been fomented by the Roman Catholic clergy. Through much of

Latin America local leadership is emerging and Evangelical Christianity is becoming rooted in the soil.

The British West Indies

Geographically near to parts of Latin America are the British West Indies. They occupy only a small fragment of the surface of the earth and contain a minor fraction of the world's population. This population is overwhelmingly Negro. Partly because of a background of slavery and partly because of economic conditions, the family tie is usually lightly held and illegitimacy is high. Yet the people are church conscious, and church attendance, while falling, is large. The majority are Protestants. A dearth of adequate leadership is noted.

Islands of the Pacific

One of the greatest triumphs of the Gospel in the nineteenth and the fore part of the present century was in the islands of the Pacific. Practically the entire population of several of the groups of islands, among them Samoa and Fiji, was won to the Christian faith, and under the influence of the Gospel collective and individual life was made over. In Fiji the influx of thousands of laborers from India later brought in a large non-Christian element, but the original Fijians hold to their Christian faith. On some of the islands the churches are entirely self-supporting and even pay the salaries of the missionaries who serve them. Pacific Islanders have gone as missionaries to other islands, often far distant, there to share in carrying out the Great Commission. At present more young people are offering for missions, notably from Samoa and Fiji, than can be sent. On several of the larger islands, such as the Solomons and New Guinea, where the Gospel

has not yet fully penetrated, it continues to make progress.

World War II brought martyrdom to some Christians. Some were exposed to thousands of soldiers and this made for moral deterioration among numerous islanders. Yet many of the most thrilling stories of World War II are those of white soldiers who were profoundly moved by what they saw, through personal contacts on these islands, of the power of the Gospel. Some were converted, and at least one American is going into the Christian ministry because of the impression made on him by a New Hebridean pastor.

World War II also gave to the Christians of the Pacific islands a sense of belonging to the world church. Chaplains and other Christians among the white armed forces brought them in touch with the wider outreach of the Christian fellowship.

Indonesia

At the outbreak of World War II most of the East Indies — which we are now learning to call Indonesia — were under the Netherlands. A vast area, embracing hundreds of islands, large and small, more than half of its population was on the densely settled island of Java, overwhelmingly Moslem by religion. Christianity was making rapid strides, especially among the animistic peoples outside Java. In 1940, there were more Protestant Christians in Indonesia than in all the rest of the Far East. A large proportion of these peoples belonged to what was known as the Protestant Church of the Netherlands Indies. This had been a state church; by 1940, although the separation of church and state had been effected, some remnants of the connection remained. This church was especially strong in the islands north and east of Java, notably in Celebes, and in the

northern peninsula of that island, Minahassa. Other groups of Christians had risen through the work of missionary societies, mostly Dutch and German. Notable among these was the church among the Bataks of Sumatra, the outgrowth of German missionary effort. From 1925 on, the Batak Church had been largely independent of control by missionaries. Indonesia also had many Roman Catholics, but they were only about a fourth as numerous as Protestants. Before the war a nationalistic movement had been in progress, but it was limited largely to non-Christians. Christians were not politically minded and were often regarded by their non-Christian neighbors as auxiliaries of Dutch imperialism.

World War II brought striking changes. First came the German occupation of the Netherlands (1940) and the cutting off of the missionaries from their home constituencies. Aid came to the missionaries, partly from local sources and partly through the intervention of the International Missionary Council. Then followed the sudden Japanese irruption. Japanese propaganda helped to promote nationalism and a desire to be free from the Netherlands. True, the Japanese did not grant religious liberty, but by interning the missionaries, they threw the Indonesian Christians on their own resources. Many Christian leaders perished. The Japanese power collapsed as abruptly as it had come.

After its demise, movements arose that issued in the formation of the Indonesian Republic. In Java, the revolt, in its initial stages, contained fanatically Moslem elements and was in part anti-Christian. Since Java has only a few Christians, martyrdoms were few. Through much of Indonesia Christians have become politically conscious and stand for independence. Christians are

proportionately more prominent than their numbers would warrant. For instance, the Prime Minister of the Indonesian Republic is a Christian, as was the Commander-in-Chief of the Republican armies. The churches, already thrown on their own resources by the internment of missionaries, have assumed responsibility for self-support and self-direction. Church life is stronger than it was before the war. There are movements to bring the Christians of the widely flung islands into self-conscious fellowship. The Batak Church, now wholly independent, has projects for missions to Moslems. As in so much of the world, there is a dearth of trained leadership. However, steps are being taken to remedy this lack by creating or strengthening training schools. The missionary agencies in the Netherlands favor Indonesian autonomy, both political and ecclesiastical, and, in turn, Indonesian Christians have made it clear that they are eager for missionaries, provided only that they will come prepared to accept the new conditions. Two-thirds of the missionary staff was lost because of the war, but Holland has a large supply of candidates. The atmosphere in the Indonesian churches is one of hope. Numerical gains continue to be made. Some of these, interestingly enough, are in the island of Bali, which is predominantly Hindu in religion and which under the Dutch regime was almost closed to missions. The Batak Church has increased by 50,000 since the outbreak of World War II.

Malaya

The Malay Peninsula, closely related in language and race to much of Indonesia, has been largely under British rule. On the eye of the Japanese occupation the main elements of the population were Malays, Moslem by religion; Chinese, about equal

to the Malays in number; and Indians, a smaller group. Almost no missions were conducted among the Malays. The only Moslems who came in contact with Christianity did so through mission schools, and most of the Moslems in these schools were Indians. The Christians were among the Chinese and Indians.

During World War II and the Japanese occupation the church suffered but came through triumphantly, with an increase in self-support. One hundred and fifty lepers were baptized. The greater degree of autonomy granted by the British in the postwar period will make missions among the Moslem Malays even more difficult than before, but among the other elements in the population the church will persist and grow.

The Philippines

The Philippines suffered as severely from World War II as did any land. Destruction of property and life was appalling. The deterioration of morals was marked. Children saw their elders committing acts of dishonesty and violence that in normal times would have been condemned, and they therefore grew up with a weakened sense of right and wrong.

Then came political independence and the necessary adjustments to that new status. It is said that 80 per cent of the church buildings were destroyed. There was a dearth of Christian literature, and four years elapsed without the distribution of Bibles. Copies of the Bible became rare. Yet the Evangelical churches went on. Church services were maintained, with the use of passages that the Christians had memorized. Hundreds were baptized. One reporter at Whitby declared that a religious revival is in progress in the Philippines that is greater than anything that has ever been known there. Churches are being rebuilt

and schools reopened. A wider unity among the Evangelical forces is being achieved. Converts continue to be won from the nominal Roman Catholics who constitute the large majority of the population. The Evangelical movement, not yet a half century old, is flourishing. It needs to replenish its leaders, for many were killed or died of disease. Its three theological seminaries must be strengthened. Yet the outlook is promising.

Japan

The general situation that the church confronts in Japan is one of tragic abnormality. In most of the large cities the destruction by war bombings was prodigious. The Japanese are suffering from shock and extreme war fatigue. From at least September, 1931, they had been the victims of a war psychology, and increasingly after July, 1937, they were under the pressure of large-scale war, with war propaganda, growing privation, and loss of life. Then, in August, 1945, came the collapse, for which they were unprepared, and the utterly unprecedented experience of having their land occupied by foreign troops and directed by foreign rulers. They are suffering from undernourishment, inflation, deprivation of foreign markets, the prostration of industry, and the uncertainty of reparations and of the eventual terms of the treaties that will emerge from the peace. While they are permitted to have their own government, they know that the ultimate decisions must depend not on it but on the conqueror. Yet, by a kind of anomaly, the Japanese have a sense of liberation. They are freed from the dream and the burden of empire and from the kind of regimentation imposed by the state during the war. There are few suicides and there is some measure of humility, and also much vitality and dignity. Religiously, a

partial vacuum has been created. Shinto has been disestablished and its state shrines dismantled. It is said that only 10 per cent of the people now go to such shrines as remain. There are bewilderment, apathy, and a loss of sense of direction.

In many respects the church in Japan has suffered. During the war, in the main, it supported the nation. Consequently its message and witness were warped. Relations with the world Christian fellowship were suspended. At least half of the physical plants of the churches and Christian schools are gone. Pastors are either without salaries or with pitifully small ones. Laymen are out of work and can contribute little to the support of the churches.

Yet in some respects the church in Japan is stronger than ever before. It belongs to Japan to a degree that it never belonged in earlier times. Always it had appeared alien. By sharing in the sufferings of the nation during the war, the Christians won acceptance by their fellow Japanese. Katayama, the premier of Japan, is an earnest Christian, an elder in a church. Kagawa, although a third lighter in weight than before the war, nearly blind, and with only one lung, is continuing his evangelism on an enlarged scale. He declares that he gets what he has from God — and that it is not so much strength as fire.

The church in Japan is facing many urgent tasks. It must rebuild its church fabric, regather its members, and restudy and replan its program. Its leadership is aging and it must recruit and train successors. Although it numbers less than one-half of 1 per cent of the population, it must seek to apply the Evangel to all society, and must reach both the cities, with their laboring and commercial classes, and the rural districts. It must further develop the Church of Christ in Japan, the inclusive body that

was formed a few months before Pearl Harbor and that embraces nine tenths of the Protestant Christians of the land. It must renew its contacts with the international Christian fellowship. Hundreds of missionaries from abroad are needed, and needed as soon as they can be sent.

Korea

For forty years Korea was controlled by Japan and under the scrutiny of the Japanese police. During the latter part of that period she was even more strictly regimented, and endured fully as great hardships as the Japanese, except that her cities were not bombed. Now, after the Japanese defeat, divided between the Russians and the Americans, with the prospect of a united independent government indefinitely remote, Korea deserves the sympathy of the world.

The Protestant churches, strong and vigorously evangelistic on the eve of the 1930's, have gone through a decade or more of severe hardship and have emerged loyal to their faith and, although less than 1 per cent of the population, are reaching out actively to proclaim the Gospel to non-Christians. For several years the Japanese attempted to coerce the Christians to participate in ceremonies at the Shinto shrines. Many Christians complied. Scores went to prison rather than conform. At least fifty-six died there. Many pastors were forced into war work, and Sunday services were curtailed. In 1946, missionaries began to return, but they could come only to the American zone. In the Russian zone, where the church is stronger than in the south, the communist authorities have dissolved the Christian youth organizations. They have also arrested some of the pastors. However, church life continues. In Pyongyang, the

leading city of the north, fifty churches are going on, the theological seminary has an enrollment of over 250, street evangelistic preaching continues and is attended by throngs, and continuous prayer is being offered in the churches for the relaxation of the communist opposition. In the south, in the American zone, Christian hospitals and schools are being reconstituted. Church services are crowded, in part by Christian refugees from the north.

The urgent needs of the church in Korea are the rehabilitation of the ministry, the increase of the missionary staff, paper for Bibles and other Christian literature, and scholarships for the training of Christian leaders.

China

China is passing through the greatest series of crises in her long history. She has suffered unimaginably. Probably the mass of agony is greater than that of any other people, even the Russians. Years of devastating invasion, a strangling blockade, and now disheartening civil war, all on top of a revolution that for half a century has been sweeping across every phase of China's life—these have taken a fearful toll. It is estimated that China has eighty million homeless and ten million orphans. Fantastic inflation is ever mounting and bringing untold hardship. Moral disintegration is rife. Communism is seeking to enter the vacuum left by the decay of the old culture.

Though these years of agony the church has made progress. To be sure, the majority of missionaries had to leave or were interned; much church property was destroyed; in some places church life was disrupted; and thousands of Chinese Christians joined the exodus from the regions occupied by the Japanese in

the west. Under the strain of the war years many of the clergy died. One-half of those who remain are over fifty years of age. New clergy are not being adequately recruited. Christian workers are overweary from the long strain. In communist territory church life is difficult. Leading communists declare that Christianity and communism are incompatible. Yet, while accurate statistics are lacking, the church in China has grown in numbers. The Christians who moved west brought new vigor and breadth of outlook to the churches in that inland area, heretofore remote from the main currents of the world church. In some of the Japanese-occupied cities gains in church membership made good the losses from the westward migration. The fact that Christians shared the distresses of their fellow Chinese and that the churches were centers of relief and hope has given Christianity better standing than it has ever enjoyed. The doors in noncommunist China are open to the Gospel as they have never been. Christians are influential far beyond the 1 per cent that their numerical proportion in the population would indicate. The National Christian Council has projected a three-year Forward Evangelistic Movement. As a feature of that campaign it has as an ideal: every Christian a praying Christian, every Christian a serving Christian, every Christian a witnessing Christian.

Needs are imperative for reaching entire families and Christianizing family life; far too many of the Christians are individuals who have not brought their families with them into the church. Rising costs present grave difficulties to various branches of the church's work, including that of the Christian schools, colleges, and universities. The missionary body, badly depleted during the war, must be enlarged as quickly as possible. More

attention should be given to the rural areas, for there dwell at least 80 per cent of the population. As in so many other lands, the recruiting and training of clergy and other Christian workers are clamant needs. All of these problems must be met and solved in the face of as urgent an opportunity as the church has ever known.

Siam

Christians have never been numerous in Siam, for the country is predominantly Buddhist. During the war Christians suffered from petty persecution, and they were threatened with loss of positions in the government or in business if they did not become Buddhists. However, today missionaries are returning, the church is popular, and Christian schools are crowded.

Burma

Christians are more numerous in Burma than in Siam. However, they are predominantly from the non-Burmese animistic minorities, notably the Karens. The Burmese proper are loyally Buddhist and there are only slightly more than five thousand Christians among them.

The war brought great suffering. In some ways the church lost heavily. Spiritually, however, it is today stronger than before the war. During the war Burmese, both Buddhists and Christians, were thrown together intimately in their affliction, and greater appreciation of the Christians followed.

The independence movement that has loomed prominently since the war has absorbed much of the attention of Christians as well as non-Christians. Karen Christians are divided on the issue. In general the older ones distrust independence and the

younger ones favor it. It seems probable that the government of independent Burma will grant religious liberty, not so much from principle as for the purpose of insuring national unity.

Ceylon

In Ceylon, Buddhists are in the large majority and tend to dominate the government as it achieves greater autonomy within the British Commonwealth. Hindus and Moslems constitute large minorities. Christians constitute about 10 per cent of the population, a larger proportion than in any country in South Asia or the Far East except the Philippines. Of the Christians the large majority are Roman Catholics, a community whose strength stems from the period of Portuguese occupation in the sixteenth and seventeenth centuries.

Buddhism is having a revival in Ceylon. This is chiefly on nationalist grounds, for loyalty to the country is held to involve adherence to Buddhism as the national faith. Buddhist nationalism is in part, therefore, anti-Christian, and in one way or another, in part through restrictions on the amount of radio time allowed Christian organizations, in part through discouraging attendance at churches, and in part through impediments to Christian schools, Christianity is being opposed. Opposition is forcing the Protestant forces to come together, and a comprehensive church union is being proposed that will include practically all evangelicals.

India

The church in India has felt the effects of World War II. Although almost no fighting was seen on the soil of India, the country suffered from shortages and rising prices, and Christians

and their pastors have shared in the common privations. Thousands of soldiers from other lands were in India. Among these were many Christians who broadened the horizons of the Indian Christians and encouraged them to consider themselves more a part of the world church.

More revolutionary have been the political developments. In August, 1947, two new dominions of the British Commonwealth came into being, Pakistan and India. The ties that bound the native states to Britain as the paramount power were dissolved, and the states had the option of being independent or of joining one or the other of the dominions.

In general Indian Christians have welcomed the new stage in their country's history. They feel that the grounds for the accusation that they are under foreign protection and therefore alien will be removed, and that they will be accepted as authentically Indian. In Pakistan religious liberty may be a problem, for by tradition Moslem states do not permit converts to be won from Islam. The fact that the other dominion is known as India and not Hindustan seems encouraging, for it is an indication that Hinduism will not be regarded by the state as the one religion of the land. Moreover, in the new constitution for India the prospects seem favorable for citizens who wish to change their faith. Thus the continuation of Christian evangelism may be possible. Eventually the Dominion of India will take over the social services, such as medicine and education, in which missions have shared, but for the time being its resources will prove inadequate for the full maintenance of these services, and need and opportunity will exist for Christian participation. Several of the native states have taken measures that will make Christian evangelism difficult.

The outlook for Christianity in India is encouraging. There are already 8 million Christians in the country, or approximately 2 per cent of the population. About half of these Christians are Protestants. Although this Christian population is greater than that of any other land in Asia, there are serious problems. There are, for example, only 3,700 ordained men for 10,000 organized churches and 10,000 unorganized congregations. Yet a spiritual awakening is reported in the churches, especially in rural areas, and much sacrificial giving is in evidence. One Indian leader declared at Whitby that 2,000 additional missionaries are urgently needed to enter the open doors.

The Near East

The Near East presents a varied picture, but in the main only slight progress is being made by the church. Here is the historic center of Islam. Here are the eneysted remnants of ancient churches long on the defensive and not reaching out in evangelism among Moslems. Here Islam is the prevailing religion. In Iran, where on nationalistic and not religious grounds mission schools have been closed, a number of Moslems are being won to the Christian faith. In Turkey, a purely secular government places strict regulations on religion. Mission schools can be maintained, but the law forbids religious conversations with students, and any Christian impact must be through the character of the teacher. Yet opportunity is increasing for the distribution of the Bible and other Christian literature. In Syria, although the official religion is Islam, Christians are prominent. In Lebanon, Christians are in the majority, and nationalism is making for cooperation between them and Moslems. In Egypt, nationalism stresses unity and for that

reason emphasizes Islam, the religion of the majority. Fairly steady losses to Islam from the Coptic Church, the largest of the Christian bodies, are being seen. Increasingly, discrimination is being practised against Christians in the awarding of employment with the government. The many branches of the Christian church — Coptics, Orthodox, Roman Catholic, and Protestant — are coming together in a common effort for religious liberty. In the vast peninsula of Arabia only a little missionary effort is possible. Yet, in spite of discouragements, in most of the Near East Protestant missions go on and have a decided although unspectacular influence.

Africa South of the Sahara

Some of the most striking gains of the church in the past hundred years have been in Africa south of the Sahara. Here the numerical growth has been phenomenal and the contributions of the Gospel in spiritual and moral transformation have been outstanding. Missions, too, have borne the brunt of reducing languages to writing, of educating the people according to modern methods, and of producing such literature as exists. They have shared with colonial governments in medical care and have been a potent factor in assisting the African to meet constructively the transition forced on him by the coming of the white man and Western civilization.

In the tomorrow that is here vast changes are in progress. Africa is being hurried into the new age. The pace is quickening. World War II brought Africa into closer contact with the outer world than ever before. Thousands of white troops were in Africa, and thousands of black troops were in Europe and Asia. Moreover, even apart from the war, Africa's products are

in demand in the markets of the world, and the white man is developing mines and other enterprises to obtain them. The tribal organization continues to disintegrate. The economic and social demands of Africans are increasing. Africans are insisting on more of the physical goods of life. Racial tensions are mounting, and not alone in South Africa. More Africans are being educated in the modern manner and are not content with being subordinate to the whites. The prestige of the white man and trust in him are waning.

To the church and its missionaries this new day brings challenges. The spread of the Gospel and self-support in the churches are making enormous strides. But can the church adequately reach the tens of thousands of laborers who have been brought in to work the white man's mines? Can it make an adequate appeal to the new and growing educated groups? Can rural life, the life of the overwhelming majority, be permeated with the Gospel? The resources of the soil are being wasted through lack of proper agricultural methods. What can the church do about it? Can the church keep pace with the need and the demand for wholesome literature? The education of women and girls is falling behind that of men and boys. This brings problems for the Christian family. Is the church developing a ministry that can give adequate leadership to the new intelligentsia? What can the church do to ease the race tensions? The situation is urgent and will brook no delay.

By Way of Summary

In the maze of details that have been summarized in the preceding paragraphs in what may seem a bewildering fashion, certain general trends stand out. First, as was said at the outset

of this chapter, the church is very much alive. Second, in the midst of a hostile world, Christians are a minority. This is no novel experience. From the outset, the world has been hostile to the Gospel, and Christians have been pilgrims and strangers. At times Christians have seemed to forget this. In the western Europe that is now disappearing and even in the United States, church membership has been so much an accepted propriety that the distinction has been blurred and even at times erased. The Occident was being inoculated with a mild form of Christianity in such fashion that it was in danger of becoming immune to the genuine Gospel and its sweeping demands. Now, in Europe, the contrast has again become sharply defined, and loyal minorities are discovering the wealth as well as the uncompromising character of the Gospel. With the aid of missions during the past hundred and fifty years Christian minorities have arisen in practically all lands where they had previously not existed. Some of the minorities are feeble, but in each of them is a nucleus of vigorous life. Third, these minorities are being bound together in a conscious world-wide fellowship. This is the Ecumenical Movement of which we are now, fortunately, hearing so much. Here is a fellowship that was strengthened rather than weakened in the tragic years of World War II. It is growing. In it the church of tomorrow is foreshadowed; to the discerning, it is already here. It was vividly seen at Whitby. In the same month it was finding expression in the World Conference of Christian Youth at Oslo. It is also being seen in the World Council of Churches, still officially in process of formation, but very much alive and expanding. It is being witnessed in other organizations such as the World's Student Christian Federation, the World Council of Christian

Education, formerly known as the World's Sunday School Association, the world organizations of the Young Men's and Young Women's Christian Associations, and in many a local and national body that in one way or another is an expression of the rising urge for Christian unity. In an age of world turmoil, Christianity is ceasing to be Occidental and is becoming in fact what it has long been in principle, world wide. In spite of their many divisions, Christians are drawing together, and on a global scale.

All that we have attempted to say in this chapter was concrete and vibrant at Whitby. It is to a description of the Whitby gathering that we must now turn.

TEN MAJOR TRENDS FACING THE WORLD CHURCH

By Howard A. Snyder

What forces will shape the church's worldwide life and witness over the next fifty years? Is it possible to know? Or is this idle and pointless curiosity?

While we cannot predict the future with certainty, we can at least observe current trends and ask about their probable impact on the future. We can attempt to discern the "signs of the times" and seek to interpret them in the light of God's revealed Word.

This is what I and my colleague, Daniel V. Runyon, set out to do. We asked about one hundred Christian leaders — evangelists, scholars, missionaries, writers and denominational officials — to tell us what they saw as the most significant trends facing the church today and tomorrow. Using an initial survey and a follow-up, we elicited "trends perceptions" from over fifty knowledgeable people as the basis of our study.

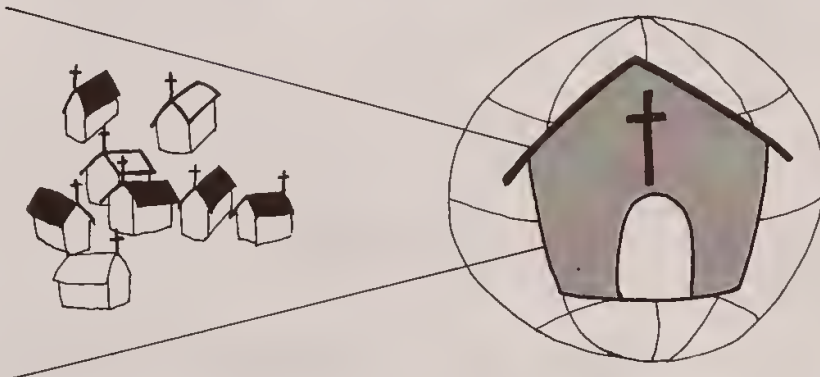
Our sample covered a spectrum of theological and ecclesias-

tical perspectives (including, for example, both charismatics and non-charismatics, and some Roman Catholics). Respondents indicated their perceptions and ranking of major trends in the church, or trends in the world affecting the church. Most respondents were North Americans, so in that sense the study was limited, but we chose people with a broad knowledge of and experience in the international scene. It would be very useful now to conduct a similar survey of Christian leaders from so-called Third-World nations and compare the results.

This methodology is somewhat impressionistic, but it does give a fascinating and useful reading on perceived trends, and, thus, on the issues church leaders will be dealing with as the world church moves into the twenty-first century. The results of our study were published as *Foresight: Ten Major Trends That Will Dramatically Affect The Future of Christians and the Church* (Thomas Nelson, 1986). In this article I have summarized and updated the main points from the book.

The ten most significant trends which will affect the church over the next fifty years, I believe, are the following:

1. From regional churches to a World Church.
2. From scattered growth to broad revival.
3. From Communist China to Christian China.
4. From institutional religion to kingdom theology.
5. From clergy/laity to community of ministers.
6. From male leadership to male/female partnership.
7. From secularization to religious relativism.
8. From nuclear families to family diversity.
9. From church/state separation to Christian political activism.
10. From safe planet to threatened planet.



This profile of trends varies markedly from recent trends discussions in *Christianity Today* and elsewhere, mainly because we have tried to look at the whole world scene, not just North America. In that perspective, it seems clear that the most dominant, shaping trend is what might be called the new internationalization of the church — the emergence of the World Church.

1. From Regional Churches to World Church

The church has always considered herself "universal", but today this is empirically true as never before. In the nineteenth centuries following the resurrection of Jesus, Christianity grew to embrace one-third of all humanity — yet more than eighty percent of these were whites. In the twentieth century Christianity has become

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a global faith; the most universal religion in history. The church is said to be growing at the rate of some sixty-five new churches daily, mostly in the populous, poorer nations of the southern hemisphere. Today Christians number about one-third of all humanity and more than half the population in two-thirds of the world's 223 nations. The Christian church has become an amalgam of the world's races and peoples, with whites dropping from over eighty percent to about forty percent.

This new internationalization of the church is producing a historic revolution: a shift of the church's "center of gravity" from the North and West (mainly Europe and North America) to the Two-Thirds World. In 1900 the northern hemisphere counted some 462 million Christians, 83 percent of the world total, while the South had about 96 million Christians, or seventeen percent of the total. By 1980 the church in the South had grown to 700 million, nearly half of the world total. Today the church of the historically "Christian" nations is probably the minority church worldwide.

Missiologist Walbert Bühlmann puts this change in perspective in his book, *The Church of the Future* (Orbis, 1986). He suggests, "What is effectively the center of gravity of Christianity in the West has shifted more and more," reaching the critical point in 1970 where fifty-one percent of Catholics were living in the southern continents of Latin America, Africa, and Asia-Oceania. "By the year 2000 a good 70 percent of all Catholics will be living in the southern hemisphere," he notes. As we have noted, this is similar to trends for the whole church, worldwide.

Bühlmann points out the significance of this shift:

...the Third Church is approaching, church of the Third World but also church of the Third millennium. Roughly speaking we can say that the first Christian millennium, with the first eight councils all held in the East, stood mainly under the leadership of the First Church, the Eastern church; the second millennium stood under the leadership of the Second Church, the Western church, which

shaped the Middle Ages and, from the time of the "discover" of the New World, undertook all missionary initiatives. Now the coming third millennium will evidently stand under the leadership of the Third Church, the Southern church. I am convinced that the most important drives and inspirations for the whole church in the future will come from the Third Church.

Bühlmann adds that the church is now a church in six continents with mission in six continents. "One of the most important new duties of the Second Church leaders," he argues, is therefore "to bring to the

ica and Western Europe is being sparked by rapid church growth in places like Latin America, South Korea and Central Africa. The United States has seen a dramatic increase in Bible study groups, evangelization programs, and various kinds of religious education activities *outside* formal worship. These and other signs may point to a new spiritual awakening in North America, with perhaps something similar happening in Europe.

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knowledge of their people the fact that they are no longer *the* church but have become part of a greater church." Today, he says, "when the church lives in six continents, each having its own political, cultural, and ecclesiastical consciousness, the church there must not merely be accommodated in exterior things, but radically "incarnated" into these cultures." The key missiological challenge is to do this without compromising the biblical character and truth claims of the Gospel.

What do these changes mean for the future? We shall likely see a World Church emerge that is much more diverse ethnically and culturally; exhibits a greater mutual respect for the leadership, styles, ministries, and traditions of other Christian believers; is increasingly urban; and ministers more intentionally to the poor, oppressed, and suffering.

2. From Scattered Growth to Broad Revival

New hope for revival in North Amer-

ica and Western Europe is being sparked by rapid church growth in places like Latin America, South Korea and Central Africa. The United States has seen a dramatic increase in Bible study groups, evangelization programs, and various kinds of religious education activities *outside* formal worship. These and other signs may point to a new spiritual awakening in North America, with perhaps something similar happening in Europe.

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read these data as spiritual renewal when so many historic churches and denominations are declining and society is becoming increasingly secularized and materialistic. But many people anticipate a deep and genuine new movement of revival in the United States, Canada, and Europe. Elements of this resurgence include a "third wave" or charismatic renewal reaching beyond the present Pentecostal and charismatic churches; other renewal currents in mainline denominations; a spiritual resurgence of Roman Catholicism; and new dialogue and fellowship among Catholic, Protestant, and Orthodox believers. The growth of house churches and of "power evangelism" churches may be seen as part of this anticipated new wave of revival.

ture of the twenty-first century will be that of the main currents of influence in the World Church will flow from Third World areas to Europe and North America, rather than the other way around. To a significant degree the same will be true ideologically and politically beyond the church as the United States' new debtor status undercuts its political and economic dominance in the world.

The net result of these factors may well be a worldwide spiritual awakening and evangelistic harvest unprecedented in history.



3. From Communist China to Christian China

The Christian church has come alive powerfully in China over the past ten years or so. While no one knows for sure how large the church has grown, the Chinese Church Research Center in Hong Kong estimates 30 million Christians, or 50 million if border regions and secret believers are included. Dr. James Hudson Taylor leans toward the 50 million figure. I believe this is a reasonable estimate. It amounts to about five percent of the population and more than fifty times the number of believers thirty-six years ago when missionaries were expelled by the Communist revolution.

Today the Chinese church exists in three main groups: a somewhat fragmented Roman Catholicism, the officially recognized Three-Self Patriotic Movement, and the house churches growing in the populous nonurban areas. The success of widespread lay leadership and house churches or other small groups, and the

sheer numbers involved, suggest that the contemporary renewal in China is among the great Christian movements in history.

The resurgence of Chinese Christianity is likely to impact world Christianity in several ways. The Chinese church may provide sources of major new vitality, leadership, and structural forms for the church worldwide. Chinese Christianity will also enrich the theology and self-

understanding of the world church. Historically the church has been dominated successively by Greek, Roman, European, and North American cultural and thought forms. We have yet to discover what the impact will be of a new and dynamic church rooted in one of the oldest and culturally richest societies on earth, as is true in China today.

4. From Institutional Tradition to Kingdom Theology

A world church touched by renewal will require a global theology — not a uniform theology for all places, but an understanding of the faith which is at once biblically faithful, functional for the growth and witness of local churches, and yet able to make Christian sense of the world scene. Such a theology seems to be coalescing around themes of the reign or rule of God, stressing God's sovereign direction, despite and through human agency, in the course of world history. The kingdom theme is receiving increasing

attention in conferences, journals, and book publishing. Evangelical futurologist Tom Sine notes, "A tremendous conversion of vision is occurring around the reign of God. Where we need help from missiologists now is to understand what a vision of the kingdom means for our life and mission today. We really need help in taking the power and imagery of that vision and bringing it into all aspects of life" (*Missiology*, January, 1987, 21).

Pressures for a new "world theology" that expands the way Christians understand the universe and their role in it are coming from several sources. The most important of these are internal, arising from the first three trends noted above. External pressures come from economic, social, scientific, and political developments now shaping the world. These range from world health and environmental concerns to increasing economic interdependency to concerns over nuclear weapons.

The next fifty years will likely see a major breakthrough in scientific understanding of the fundamental nature of the physical universe. Since Einstein's theory of relativity was published in 1915 scientists have been seeking a general Theory of Everything (TOE) which would link the four basic forces of nature: gravity, electromagnetism, and the strong and weak forces of nuclear energy. Recent research by physicists worldwide may signal a breakthrough.

Scientific discovery and verification of a unified theory of the physical universe will have deep theological and practical implications. This will be a new Copernican revolution. It will serve to underscore the need for a plausible Christian theology of the universe — a convincing "Christian Theory of Everything" which is both biblically sound and scientifically believable.

Increasingly, Christian thinkers are pointing out that the kingdom of God was prominent in Jesus' teaching and is a central category unifying biblical revelation. Kingdom theology speaks of justice in economic, political, and social relationships, and ecological harmony and balance throughout the creation. God as supreme Ruler and Friend of all will finally be worshiped and glorified by the whole creation. Biblically, this is not an other-

worldly, disembodied, nonhistorical reality but is something sufficiently like present experience that human bodies will be resurrected to be part of it. Kingdom theology foresees not the total destruction of this world but its liberation (Rom 8:21) through a process of death and resurrection.

Such a theology has wide-ranging implications for all areas of the church's life, including worship, fellowship or community, witness in evangelism, peace, and justice, and the church's relationship to political and economic powers.

5. From Clergy/Laity to Community of Ministers

A new model of pastoral leadership appears to be emerging in areas where the church is most dynamic and growing. This points to quite a different kind of church in the future. The New Testament pattern of each congregation being led by a group of spiritually mature leaders is receiving new emphasis. A long-term trend toward plural leadership, the ministry of all believers, and the "equipping" model of pastoral leadership appears to be emerging, especially outside the United States. The evidence here is so far not conclusive, but I personally believe there is a trend here of long-term significance. I ground this particularly in my observation that equipping all believers for significant ministry, rather than the professional minister/laity distinction, is more dynamic and renewing in the church's life than is the traditional pattern which grew up in the second century of church history.

The equipping model, based especially on Ephesians 4:11-12, stresses the primary function of nurturing and leading the congregation so that each believer functions as a gifted minister within the body. This model may be implemented in a range of culturally viable patterns, but its main features are: 1) plural or team leadership, 2) mutuality and consensus decision-making among leaders, rather than top-down authority, and 3) primary focus on enabling all believers for their particular gift ministries and spiritual priesthood.

As the equipping model is adopted more broadly, some results will be a greater emphasis on and practice of the priesthood of believers, the emergence of

alternative forms of pastoral training and theological education, and a more organic integration or "networking" of a wide range of Christian ministries.

6. From Male Leadership to Male/Female Partnership

In the last decade the North American church turned a historic and probably irreversible corner with a shift toward women as pastoral leaders on a par with men. Something parallel is happening or probably will happen worldwide in the church — eventually, probably even within Roman Catholicism.

In 1970 only two percent of United



States pastors were women. That doubled to four percent by 1984, and continues to grow. The number of women in seminary jumped 223 percent from 1972 to 1980, compared to a 31 percent increase in male enrollment. Today about twenty percent of all Master of Divinity graduates of U.S. and Canadian seminaries are women, which reflects an increase in women M.Div. recipients of 219 percent in the last nine years.

Based on these and related statistics, we foresee by the year 2000 approximately twenty to twenty-five percent of pastors in the U.S. will be women, with the total possibly approaching fifty percent by the middle of the next century.

Women already comprise a significant minority of ordained pastors in many U.S. church bodies. By 1985, ten percent of all Disciples of Christ pastors were women. The figure was twelve percent in the United Church of Christ, seven percent in the Episcopal Church, five percent among United Methodists, and six percent among Presbyterians. In Pentecostal groups, typically ten to twenty percent of pastors are

women.

The implications of this trend including the following:

1. The definition of the pastoral role will probably become broader and more flexible as women bring more variety, fresh ideas, differing perspectives, and a broader range of leadership styles into church leadership.

2. The emphasis on community, informality, and nurture in the church will increase.

3. Theologically and conceptually, more women in church leadership will increase the tendency toward organic and ecological models of the world and the

church.

4. More women in ministry may augment the trend toward "lay" ministry and the equipping of believers.

7. From Secularization to Religious Relativism

The church has always faced the problem of how to be in the world yet not of it. But secularization comes in waves. Today the church faces a tidal wave, with many Christians in North America and Western Europe accommodating to values shaped more by the world than by the Gospel. Surveys show little difference between the views and behaviors of those who claim to be committed Christians and those who don't. Fortunately the picture is somewhat better in many areas of the Third World.

In the last fifty years attitudes in the United States have largely changed from the survival mentality of the Great Depression to a drive toward self-identity and recognition as persons. Yet the understanding of the road to success hasn't changed much. The survivor of the Depression sought security through good pay

the worldwide networking of Evangelicals, now heads both JustLife and Evangelicals for Social Action.

Historian Arthur Schlesinger, Jr., argues in his book *The Cycles of American History* (Houghton Mifflin, 1986) that U.S. society alternates in approximately thirty-year cycles between periods of "private interest," which are more inward-focused and self-centered, and "public purpose," when concerns for reform, social justice, and the common good take precedence. The rise of the American New Right has come toward the end of a period of "private interest." A growing concern now with issues of peace, justice, and international cooperation may reflect a shift toward a period of "public interest." If so, this may provide a significant opportunity for world Christians across the lines of nationality and political ideology to work cooperatively for the fundamental moral and economic values of the Kingdom of God.

As Christian political involvement expands to include far-reaching issues such as foreign policy and the earth's resources, a crucial question is whether or not Christians can distinguish between kingdom priorities and narrowly nationalistic interests. This applies equally to believers throughout the world, whether in South Africa, Lebanon, Taiwan, Central America, the United States, or elsewhere. The issue can be boiled down to this simple question: Will tomorrow's Christian be able to see, and persuade others to see, that the priorities of God's kingdom are ultimately more in one's own national (or ethnic or tribal) interests than are narrower self-serving aims?

10. From Safe Planet to Threatened Planet

Despite volatile changes and regional conflicts since World War II, overall the globe has been relatively "safe" compared with what we now see on the horizon. Three major world realities present new threats to the humanity and to the church, however. These dangers are so basic and potentially lethal that they constitute a historically unprecedented set of megadangers for all earth's peoples.

These realities are (1) the widening gap between rich and poor, (2) growing

threats to our ecosphere, and (3) the dangers of nuclear armaments.

Long-range threats to the world's physical environment, particularly those related to the deterioration of the earth's ozone layer, are increasing with little being done about them. One need not be a prophet to see that eco-crisis and nuclear terror in a world increasingly split between rich and poor, yet intimately linked by the mass media and monetary interdependencies, could easily add up to a recipe for global convulsions as devastating as any world war (or possible leading to war).

These issues present not a scenario for despair but simply the dimensions of the challenges facing the World Church. Europe survived the Black Death of the fourteenth century, though in many places half the population died. Floods, earthquakes, disease, and wars have threatened major parts of the globe in the past and will do so again. Today's issues, however, are unprecedented in their scope and in the way they interact and touch the very fabric of life for all earth's peoples.

validated; others are more questionable and may clash with significant counter-trends. But all represent areas of ferment or challenge for the church.

In *Foresight* we have reviewed these trends in light of John Naisbitt's best-selling *Megatrends*, pointing out where we think Naisbitt's conclusions need modification or qualification. We suggest some possible long-range implications of these trends, and in conclusion suggest four possible "alternative futures" for the church and world society: a new totalitarianism, or "Friendly Fascism"; "Armageddon" (all-out nuclear war); nuclear terrorism; and world revival. Any of these scenarios is possible, in whole or in part, or perhaps in combination or sequence. The future rests on the faithfulness or unfaithfulness of God's people and, finally, on God's sovereign activity. Attending to actual and potential trends can aid Christians in sorting out the challenges they face and responding faithfully to the good news of the Kingdom.

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From a Christian standpoint, these issues caution us against triumphalism or an easy optimism. Human sin is still with us, not only in each individual and group, but cumulatively, clogging the structures of our social and environmental systems. As we move into the twenty-first century, the world is one family at war with itself and threatening to poison or explode its own home.

Conclusion

Where do all these currents leave the church? First of all, these and related trends will require much more study and analysis. Some are clear and empirically

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TEN MAJOR TRENDS IN WORLD MISSIONS

By David J. Hesselgrave, USA

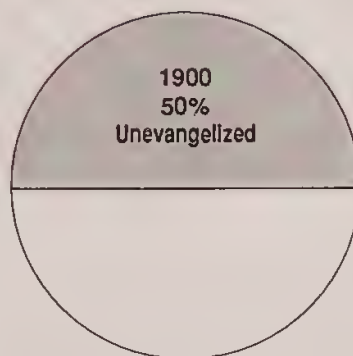
Missiologist David Hesselgrave has done a thematic content analysis of several hundreds of articles in the International Review of Mission and the Evangelical Missions Quarterly and over 400 book reviews in Missiology, looking for major trends. The results of this and additional research are reported in his new book, Today's Choices for Tomorrow's Mission — An Evangelical Perspective on Trends and Issues (Zondervan Publishing House). The following is a summary of his findings.

Ten major trends seem to loom large on the horizon of missions today and confront us with crucial choices for tomorrow's mission.

Trend No. 1: Multiformity and multiple options.

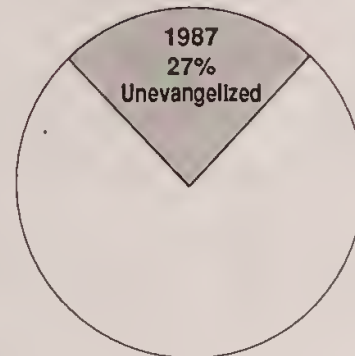
Entrepreneurship, innovation, and independence characterize missions today. A record-setting 150 new mission agencies were formed during the 1970s in North America alone. So far, we are keeping up with that pace in the 1980s. Unaffiliated missions (not all non-church sponsored, however) are outstripping the growth of missions connected with the major associations of missions. Between 1979 and 1985, affiliated missions showed a net increase of 3,078.

Between 1980 and 1987, total church income worldwide increased from 64.5 billion to 79 billion US dollars, while parachurch and institutional income grew from 35.8 billion to 60 billion dollars. David Barrett predicts that by the year 2000, church income will increase to no more than 80 billion dollars while parachurch and institutional income will jump to a whopping 120 billion!



Trend No. 2: Targeting and strategizing for world evangelization.

Just 100 years ago in Mt. Hermon, Arthur T. Pierson called for the "evangelization of the world in this generation." At that time, it was not clear how the job should be accomplished, but there was no lack of enthusiasm. Before the conference was over, 100 students had responded to the challenge and, for all practical purposes, the Student Volunteer Movement was launched.



After World War I, vision gradually waned, and ultimately the SVM was no more. But after World War II, both the slogan and the vision were revived. World evangelization has been high on the agenda of Evangelicals for a generation now. During the twenty-two years of its publication, over fifteen percent of all the major articles in the *Evangelical Missions Quarterly* have featured world evangelization-related themes. Twenty-eight percent of North American missionary per-

sonnel are now engaged in ministries intimately related to world evangelization. Although Christianity is having difficulty holding its own at approximately thirty-three percent of the world population, the unevangelized proportion of world population has shrunk from about fifty percent in 1900 to twenty-seven percent today.

There are other aspects of this trend as well. After a great deal of discussion, missiologists have more or less settled on meaningful definitions of such concepts as "evangelized" and "people groups" so that vision for world evangelization can be married to intercessory prayer, the targeting of unreached people groups, and strategizing for gospel communication and church growth. World evangelization was never more possible than it is today.

Trend No. 3: The reactive trend.

There is a terrific tension between the call of God and the cry of the world in missions today. Although nearly three times as many *Evangelical*

Missions Quarterly articles focus on church planting

and growth as focus on socio-political action, just about the reverse is true in *Missiology* book reviews. Over twice as many articles in the *International Review of Mission* focus on socio-political action as focus on church planting and church growth. But whereas many in conciliar missions consciously call on the world to set the agenda for theologizing and missiologizing, Evangelicals less consciously tend to do the same. The idea that missionary work should be "self-fulfilling"; the tendency to "baptize" the latest social science theory; the recent emphasis on "holistic mission"; the resurgence of kingdom theology; the upswing in missions to Islam; team strategy — these and numerous other emphases seem to be related to this trend. Of course, to identify certain aspects of missions as reactive is not to paint them black or white. But at the very least, objective evaluation is hardly possible unless we are acutely aware of why we say what we say and do what we do.

Trend No. 4: Ambivalent polarization.

The divisions that have been evident in Protestantism for some time, and are now apparent in Roman Catholicism as well, are also characteristic of Christian missions. But the situation is by no means simple and static. Rather, we are in a time of flux.

Recognizing that many nativistic movements in Africa and elsewhere may be hardly recognizable as churches, one European missiologist nevertheless calls for unity on the basis of "intercultural theology" that will not be conceptually



AMBIVALENT POLARIZATION

uniform or entirely faithful to the historic heritage of the church. He sees this as the only antidote to a cleavage that would be as decisive as the Protestant Reformation.

Some Evangelicals perceive the World Council of Churches as charting a more conservative path than previously, and therefore call upon their colleagues to join it. Meanwhile, some World Council leaders are bending every effort to achieve a rapprochement with Muslims, Hindus and Buddhist. While some Evangelicals place so much stress on the new birth experience that they are willing to disregard historical ecclesiastical and doctrinal differences in order to communicate it, many Charismatics are willing to do the same in order to promote a Spirit-baptism experience.

A careful look at missions literature reveals that while Ecumenists tend to assume that their kind of unity is worth doctrinal compromise, Evangelicals tend to assume a doctrinal consensus that allows them to concentrate on pragmatic

concerns. Both assumptions may be wrong. Leaders at Edinburgh in 1910 decided that the cause of world mission could best be served by dismissing a theological discussion of the great commission from their agenda and allowing all participants to interpret it as they will. It was a tragic mistake. There is considerable evidence that the "error of Edinburgh" may be in the process of being repeated.

Trend No. 5: "Third Force" emergence.

There can be no doubt that Pentecostalism has emerged as a major force in the Christian world.

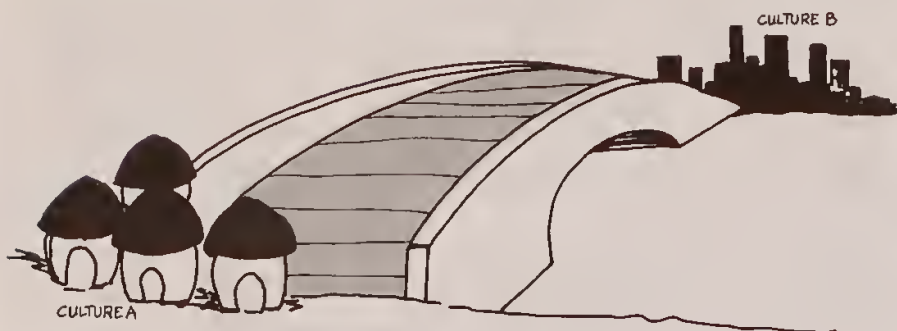
In its widest dimensions the movement numbers 100 million believers worldwide. Its growth rate eclipses that of any other segment of Christianity, and is greatest in the Third World. As many as nine of the world's twenty largest churches are Pentecostal or Charismatic.

In addition to their contribution to world evangelization, Pentecostals have kept the power and place of the Holy Spirit in mission high on the agenda of contemporary missions (though they have not been alone in accomplishing this). Now Pentecostals have the most viable opportunity of countering syncretism in Third World churches.

Trend No. 6: The social science trend in missiology.

During the past generation, the development and acceptance of missiology as a bona fide discipline stands out as a major development in missions. But missiology is eclectic. It draws its materials from various sources — theology, the sciences, and missions experience. It is evident that the social sciences constitute the primary focus of much of contemporary missiology. Over one-fifth of all the book reviews in *Missiology* to date demonstrate a primary concern for the contributions of the sciences. It is also clear that Evangelicals tend to place a greater value on the methods and conclusions of the sciences than do Ecumenist.

German missiology exhibited a similar trend toward the end of the nineteenth century, but more recently has given more



emphasis to the theology of mission. We may not agree with some of the results of German theological inquiry, but perhaps something important is to be learned from the German experience.

Trend No. 7: Bridge-building to other religions and cultures.

Dialogue, contextualization, common ground, bridging — these and kindred concepts constitute basic grist for missiological mills today. No doubt about it: religious, cultural, social, ethnic and other barriers must be crossed if the Great Commission is to be obeyed. Scores of books and hundreds of articles indicate we are aware of this. The Bible is replete with illustrations of it.

Two risks grow out of this trend. First, there is the risk of not going far enough — of turning from the hard work of seeking to understand other worldviews and relating meaningfully to people who hold them. Second, there is the risk of going too far — of defining dialogue, not in a biblical way, but as a pursuit of religious truth and experience transcending any one religion, for example. Steering a straight course between these extremes will not be easy.

Trend No. 8: Rising costs and increased responsibility in missions.

It is no secret that mission cost are skyrocketing. One of my students must raise thirteen times as much support and forty-six times as much outfit allowance as my family did when we went to Japan in 1950. North American missions giving has now gone over the one billion dollar mark to a 1985 total of \$1.3 billion dollars. Corrected for inflation, the increase is not great. Nevertheless, costs are high and appeals are unending. The net result is that Evangelicals are thinking in terms of ac-

countability.

K.P. Yohannan is calling upon North American Christians to send money to the Third World instead of sending missionaries. The reason? Cost effectiveness. Yohannan claims that thirty native evangelists can be supported for the same price as one North American missionary. Moreover, he says that native evangelists stick to the primary task and are far more effective.

Trend No. 9: The transference trend.

The year 1980 was a watershed, especially for Evangelicals. In that year, the

percentage of all Evangelicals in the Third World came to equal the number in the West and Eastern Europe. Then, within five years (1980 and 1985) the percentage changed, so that sixty-six percent of all Evangelicals worldwide were located in the Third World! Those figures reflect the larger new reality. The center of gravity in Christianity has shifted from the West to the East and from the Northern to the Southern Hemisphere. Much depends on how Christians in the Third World and, particularly, in the Western world will respond to this new situation.

Trend No. 10: The encounter with unbelief and evil powers.

The evidence that this encounter is becoming more and more significant is overwhelming in the 1980s. Over 2.2 billion people live under de facto restrictions on their religious freedom. The total number of people living in states where a missionary entry is restricted or prohibited comes to 3.1 billion. Conversionist mission is under attack. The number of Christian martyrs in 1986 was almost ten times the number in 1900. Resurgent non-Christian religions, spiritism, and the like have occasioned new concern for power encounter in missions.

We do not know the day nor the hour of Christ's return. But we know the nature of our task. And as we pray and study and work together with both understanding and commitment, we will be enabled to make the right choices for tomorrow's mission.

(Condensed from Evangelical Missions Quarterly, July, 1987, p.p. 298-305.)



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BOOK REVIEW

MEGATRENDS

John Naisbitt's book Megatrends published in 1982 and updated in 1984, continues to sell widely and have an impact on business leaders and others, especially in the United States. Church leaders have commented on its significance, while also pointing out its limitations. Though the book is written from a secular business viewpoint and primarily with the U.S. scene in view, Christian trend watchers will want to consider Naisbitt's perspectives as part of their own analysis. The following review of Megatrends by Michael H. Macdonald is adapted from the October, 1983, issue of Eternity magazine.

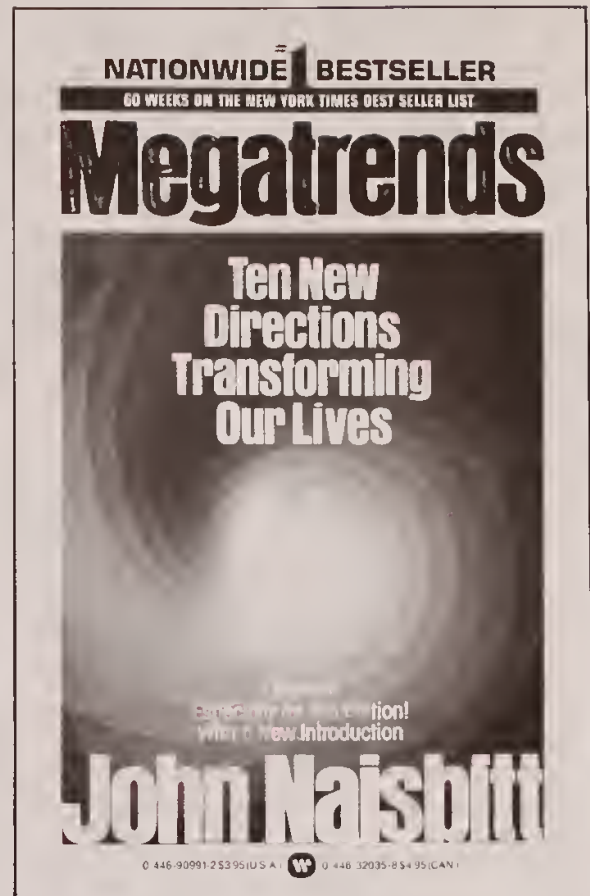
Once in a while a book captures the essence of its time so accurately it becomes a statement for the era. Toffler's *Future Shock* was that book for the mid-70s. *Megatrends* by John Naisbitt has been a key book in the 1980s.

The author is chairman of the Naisbitt Group, a Washington, D.C.-based research and consulting firm. As publisher of the quarterly *Trend Report*, he has become an authority on North America's social, economic, political and technological movements. Naisbitt based his conclusions on an analysis of two million local U.S. news articles during the previous twelve years.

The following are brief descriptions of Naisbitt's ten trends, all of which will impact the church.

1. From industrial to information-processing society.

Perhaps the most important and farthest reaching



“megashift” is the one from an industrial society to a society built on information.

The turning point was 1956, when, for the first time in U.S. history, white-collar workers outnumbered blue-collar workers. Most North Americans now spend their time creating, processing, and distributing information (this would include programmers, teachers, clergy, engineers, writers, nurses, clerks, accountants, brokers, lawyers, and bankers) rather than producing goods. The advance of the computer is incredible, and will continue. The computer will continue to revolutionize the way institutions, large and small, do business.

2. From forced technology to “high tech/high touch.”

Naisbitt's research indicates that whenever new technology is introduced in a society, there has to be the counterbalancing human response, what he calls “high touch.” Other-

wise the technology will be rejected. Highly personal value systems have evolved today to compensate for the impersonal nature of technology.

3. From national economy to world economy.

We must adjust to living in a world of interdependent communities with a world economy. In 1960 U.S. companies produced ninety-five percent of the autos, steel, and consumer electronics sold in the United States. Japan has now seized the distinction of being the world's leading industrial power, but is being challenged by Singapore, South Korea, Brazil, and other Third World nations. Never again will one country dominate the world the way the U.S. did after World War II.

4. From short-term to long-term.

U.S. society has been short-term oriented, its business geared to making the current quarter look good at the expense of the future. By contrast, Japan's business leaders often do the opposite — sacrificing now for a healthier tomorrow. Yet attitudes are changing and a new trend toward a longer-range view is emerging.

One aspect of this shift is increased sensitivity to the environmental implications of our actions. For example, the short-term convenience of air and water pollution is not worth the longer-range destruction of our lives and environment.

5. From centralization to decentralization.

Naisbitt contends that the U.S. is being rebuilt from the bottom up. A trend toward decentralization is transforming politics, business, and much of culture. Congress and the home office are losing power to the states and the regional offices, according to Naisbitt.

Decentralization means diversifying, a tendency to stress differences instead of similarities. U.S. society has moved from the myth of the melting pot to celebrating cultural diversity.

6. From institutional help to self-help.

Naisbitt sees self-help in numerous areas, among them taking personal responsibility for health and environment, reclaiming personal control over life and death, the blossoming of the entrepreneurial movement, increased parental activism in schools, and grassroots interest in crime prevention.

7. From representative democracy to participatory democracy.

An increasing number of people are becoming part of the decision-making process. The U.S. is moving away from the two-party system; citizens increasingly are casting their votes directly through initiatives and referenda, Naisbitt notes.

Naisbitt points to the essence of the American Revolution as the flow of power from the bottom up (from the people) rather than from the top down (from the "king"). He sees this as central to American values, whether in economics or politics.

8. From hierarchies to networking.

For centuries societies have organized themselves according to the pyramid structure. The new organizational and managerial trend however involves people sharing ideas, information, and resources with each other. Networks cut across the society, providing a genuine cross-disciplinary approach to people and issues. They are egalitarian and involve people at every level. The key question here is: Are the people affected by a decision part of the decision-making process? This applies to church, marriage, family, friendships, and community, as well as work.

Information, Naisbitt argues, is the great equalizer. Communication style increasingly is lateral, diagonal, and bottom up. One example is the Japanese quality circle, a small group of workers doing similar work who meet to discuss and solve worker-related problems.

9. From North to South.

In 1980, for the first time in U.S. history, the South and West had more people than the North and East. More specifically, the shift is to the West, the Southwest, and Florida. The story is really twofold: one about the North's decline and another about the boom in the Southwest and West (caused largely by the shift to an information society).


10. From either/or to multiple option.

The social upheavals of the 1960s and the quieter changes of the 1970s paved the way for the 1980s — a decade of diversity. Naisbitt has found that this multiple-option characteristic has made an impact in many areas, including religion, the arts, food, entertainment, and family patterns.

Naisbitt believes the traditional nuclear family, which has depended (in his view) on the wife subordinating her individual interests to those of her husband and children, seems unlikely to return soon. Instead we are seeing an increasing diversity of family patterns and styles.

Naisbitt has been of significant help in identifying the broad outlines that are shaping the new society. The book is of value in this regard. However, it is imperative to remember that the above-mentioned trends tell us only in which direction society is now moving. We may decide to buck a trend for good reasons.

Moreover, we don't get an "ought" from an "is." Trends have to do with description (facts), not prescriptions (values). Naisbitt is less than successful when he forgets this. He is excellent when he sticks to description, which he does in the majority of the book. But he frequently misses the mark when he moves to philosophy and theology.

— *Michael H. Macdonald, professor of German and philosophy, Seattle Pacific University, Seattle, Washington, USA. (Review used by permission of Eternity Magazine, Copyright 1983, Evangelical Ministries, Inc. 1716 Bruce Street, Philadelphia, PA 19103, USA.)* 

"Women's Missions"
Vol. 13, July 1932, No. 4

July

in the southwest, ... Service have ... for the distribu- ... employment and ... lead among the ... 150,000 of whom ... co since the de- ... ll over the south- ... ak of crowded ... evivals and of a ... spiritual interest. ... in the mountains ... ly celebrated its ... y. Part of the ... secration of elev- ... cond generation In twenty-five ... ed in virgin soil, ... 600 members on ... ur church organ- ... ublished through ... r and his people. ... the year in the ... Missions are the

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ry at Crockett, ... the first and, to ... junior college to ... rating from the ... and Secondary ... n States.

new eighty-bed ... The work in ... is interdenomi- ... the Board for ... to Domingo.

age 139)



THEY NEED CHRIST IN GUATEMALA. A MARKET SCENE

"Why Send New Missionaries?"

By Lindsay S. B. Hadley

Candidate Secretary of the Board of Foreign Missions.

ONE hundred and thirty-four Pres-
byterian foreign missionaries less
in 1932 than in 1927! The work
of one hundred and thirty-four minis-
ters, doctors, teachers and other mission-
aries on the foreign field left uncared
for!

Unusual conditions in some fields ac-
count for some of these losses; but most
of them result from not sending out
enough new missionaries to fill the places
of those who, through retirement, death,
illness or for some other reason, are
obliged to give up the work. There is
ordinarily a five per cent turnover each
year on the foreign field from all of
these causes, which means a necessary
reinforcement of 70 to 75 new mission-
aries to keep the established work going.
For the past five years, however, lack
of funds has forced the Board of For-
eign Missions to keep the reinforcements
(the new missionaries going out to fill
the vacancies) down to an average of
less than sixty.

But, the question is raised, why should

we send new missionaries when times
are so hard?

Times are hard, but equally hard—
and frequently much harder—for our
friends in other countries. And they
need Christ more than ever, just as we
do here. In Africa, village after village
is asking for some one to come and
preach the gospel. There is no one to go,
and the mission is urging the board to
send out more ministers. In China one
man is seeking to direct the evangelistic
work in three counties, among a popula-
tion of over two million people. He has
waited long for some one to come and
share in his tremendous parish where
people listen eagerly to the gospel mes-
sage. Several hospitals in areas where
no other modern medical help is avail-
able have been without doctors this past
year. In India, a boys' school waits for
a man to teach and direct its work, and
a hospital is calling for a woman doctor
to take the place of one who has gone
home. Guatemala has waited three years
for help in an evangelistic program;

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while in Colombia, the large Bogota Boys' School is crippled for lack of an additional teacher. Vast areas in Brazil are unevangelized because there are not ministers enough to carry the message.

Over 200 such urgent appeals, of which these are typical, come from the different missions. Only those who have been on the field can realize the discouragement of waiting, with increasing hopelessness, for reinforcements. The burden put upon the workers is often far too heavy, and many an opportunity is lost because there is no one to meet it. Dr. Thorne of Africa, calling for more doctors to meet the terrific calls of the sick and suffering in the Cameroun, says:

"We cannot bear longer to turn away those who come and for whom there are medicines to help. We are willing to work twenty-four hours a day; but it is heart-breaking to say no to a leper, who has traveled three days and four nights through the jungle, just because there are not enough of us to care for him."

Teachers who long to do more for the boys and girls in their schools, helping them in their Christian thinking and living, are in many places struggling along, doing the work of two or three people, and see such opportunities slipping away. Ministers see myriads of opportunities in the many villages in their large area, villages teeming with people and with problems, poor, not only in things, but in thoughts and hopes; and their hearts cry out for some one to come and minister to these also. Surely the need would demand that we send out more, and yet more, new workers.

The young people themselves, with hearts afire with zeal for the work of Christ the world around, furnish a strong reason for sending more missionaries. Wherever a church is preaching with power and is alive with the Spirit of Christ in its varied activities, there are bound to be decisions for Christian service. We cannot reply to the dedication of life, "There is no money to send you out." A gift of life is too precious to be spurned. The church has kindled a flame that cannot be quenched until it has lightened the load of weary souls and hopeless hearts. Year by year there are graduating from our seminaries and medical schools,

teacher-training colleges and nurses' training schools, young people who have labored long not only to secure the necessary education, but, in many instances, to meet the expenses of that education by extra hours of outside work. To close the door entirely in any year to such a group would mean not only the heartbreaks in that year, but would deaden the interest of a whole student generation. The Board of Foreign Missions holds that this door, into that most glorious task which calls for the commitment of life to Christ in the work of His great world-wide Kingdom, *must never be shut.*

Among the sixty young people to go out this year to the foreign field are sixteen children of missionaries, and at least four others "born in the manse." Still others have had relatives in missionary work. One couple, especially, represent the gift of life to this great task. Williams Cochran, M.D., is the son of the late Rev. James B. Cochran of Hwaiyuan, China, who was stricken down by illness contracted in China; while Mrs. Mary Williams Cochran is the daughter of the late Rev. John E. Williams, vice president of Nanking University, who was shot by a Chinese soldier five years ago. They go forth with joy and earnest purpose to carry on the work which their parents have laid down, ready to give their lives, too, for the advancement of the Kingdom of God in China.

Sixty young people, starting out on the great pilgrimage of faith and obedience to the command of their Captain! And our Master has said, "Go ye!" Who dare say that "depression" and the lack of money should hold them back? Rather, let us remember that seed time and harvest have not failed, and the cattle on a thousand hills are still His. We may lack many things, but let us not lack faith and confidence in the power of our God, who leads the way, and who would, through the consecrated lives of these young people, speak peace and hope to his people.

One resolution I have made, and try always to keep, is this: to rise above little things.

—JOHN BURROUGHS.



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Mission Handbook 1998 - 2000

**U.S. and Canadian
Christian Ministries Overseas**

John A. Siewert and Edna G. Valdez, editors

• 17th Edition •



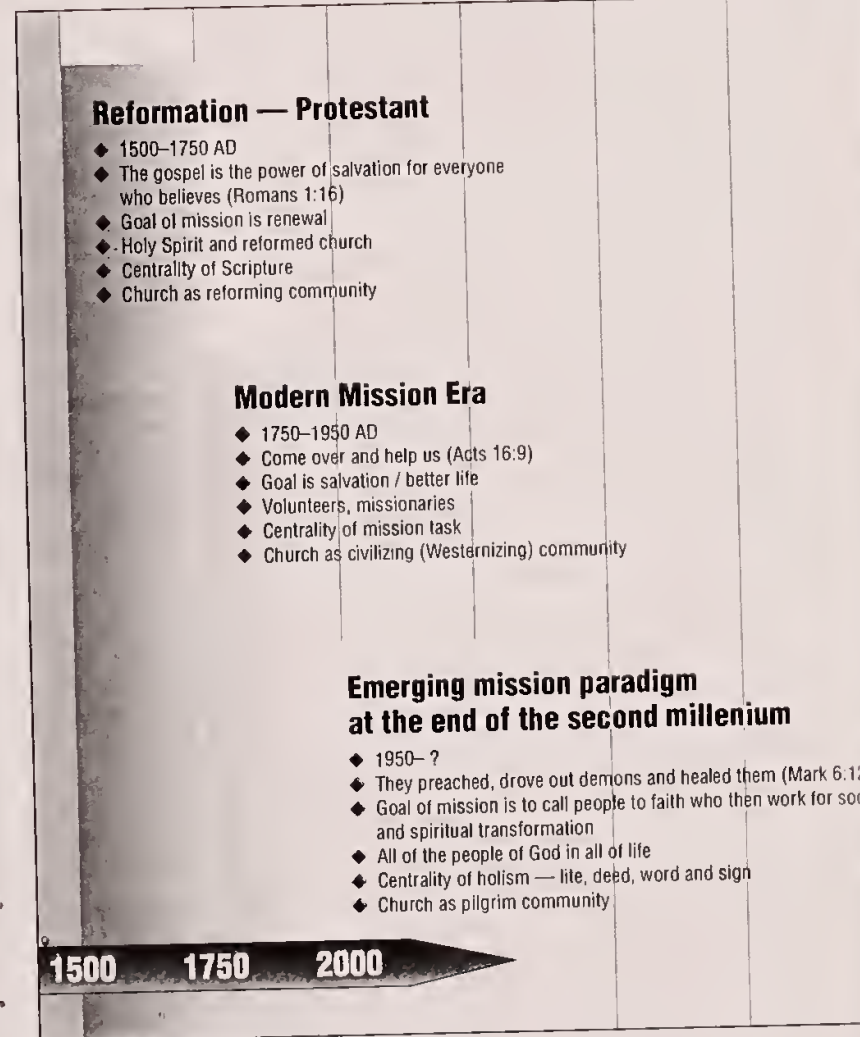
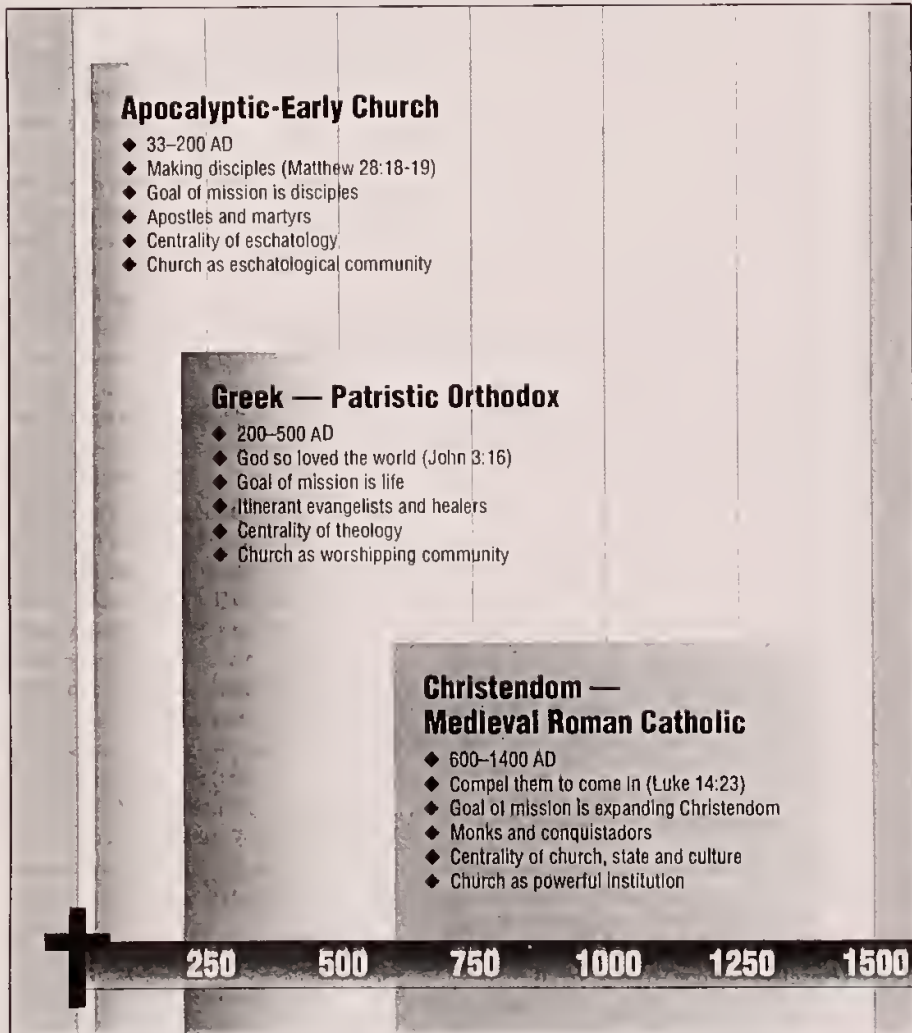
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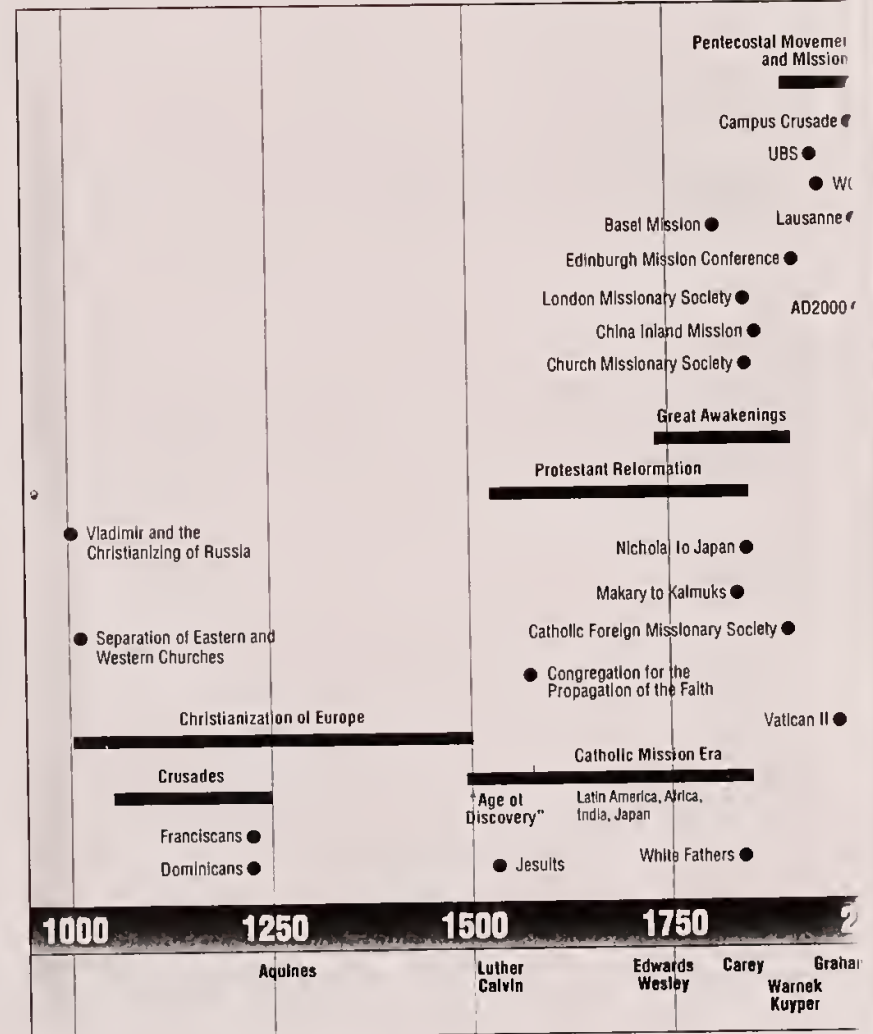
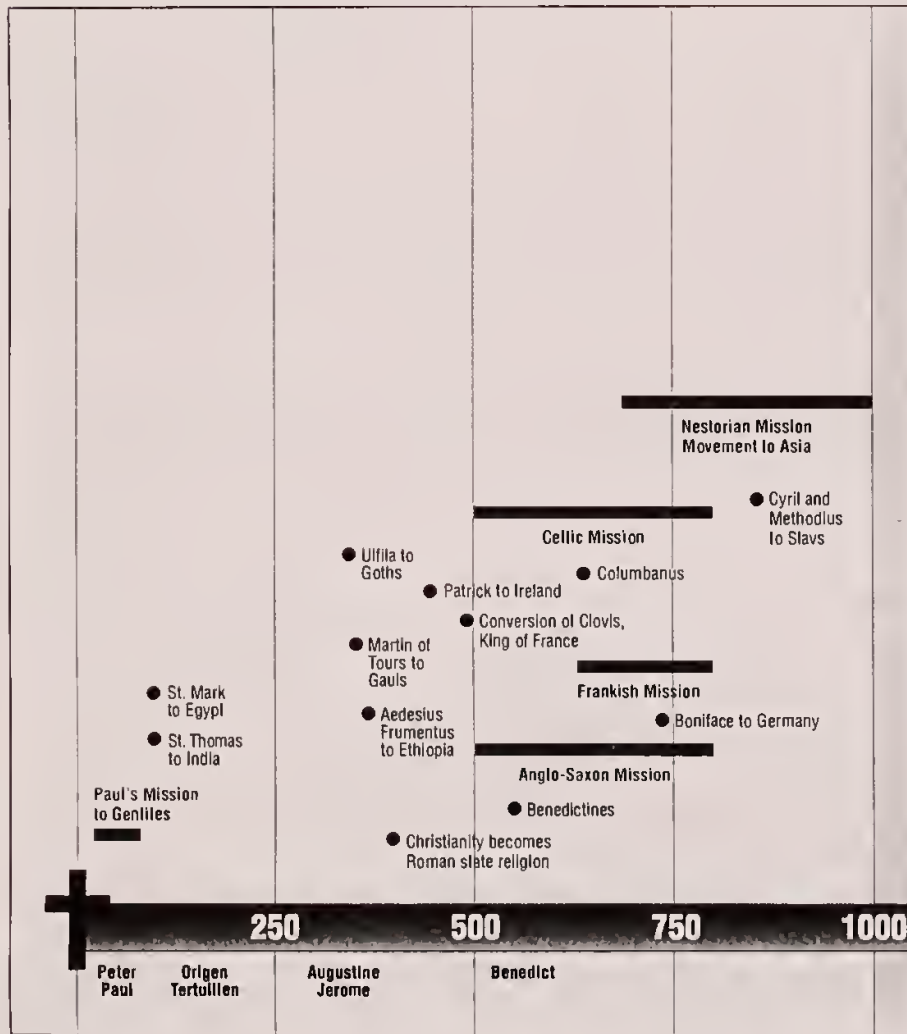
Changing paradigms of mission thinking

Adapted from Bosch, *Transforming Mission*, 1



The unfolding of mission history

Developed from Neill, *A History of Christian Missions*, Pet Lapple, *The Catholic Church. A Brief History*, Paulist, 198



The Christian church grows serially



The Church in 100 AD



The Church in 400 AD



The Church in 1500 AD

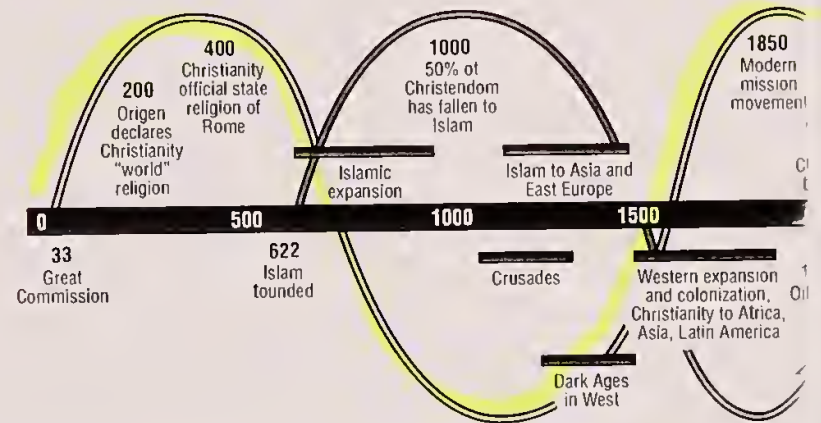


The Church in 1990 AD

- ◆ In the first century, the Christian church began as a Jewish church in Jerusalem and then moved to Western Asia, becoming a largely Gentile church with its center still in Jerusalem.
- ◆ By A.D. 600, the church spread to North Africa and to southern Europe. Its language was largely Greek. The center of gravity of the church lay between Rome and Constantinople.
- ◆ By A.D. 1000, the church had largely disappeared from North Africa and the Middle East in the face of a surging Islam. The center of gravity of the church now lay in Europe, which was largely Christian by A.D. 1500. Theology and mission became largely European.
- ◆ By the mid-twentieth century, the church had declined significantly in Europe and the center of gravity now lies in the Two-Thirds World — Latin America, Africa and Asia. Proportionally the Christian church is now non-Western and its theology and mission practice are following suit.

Adapted from Andrew Walls, "The Old Age of the Missionary Movement," *IRM*, Jan 1987

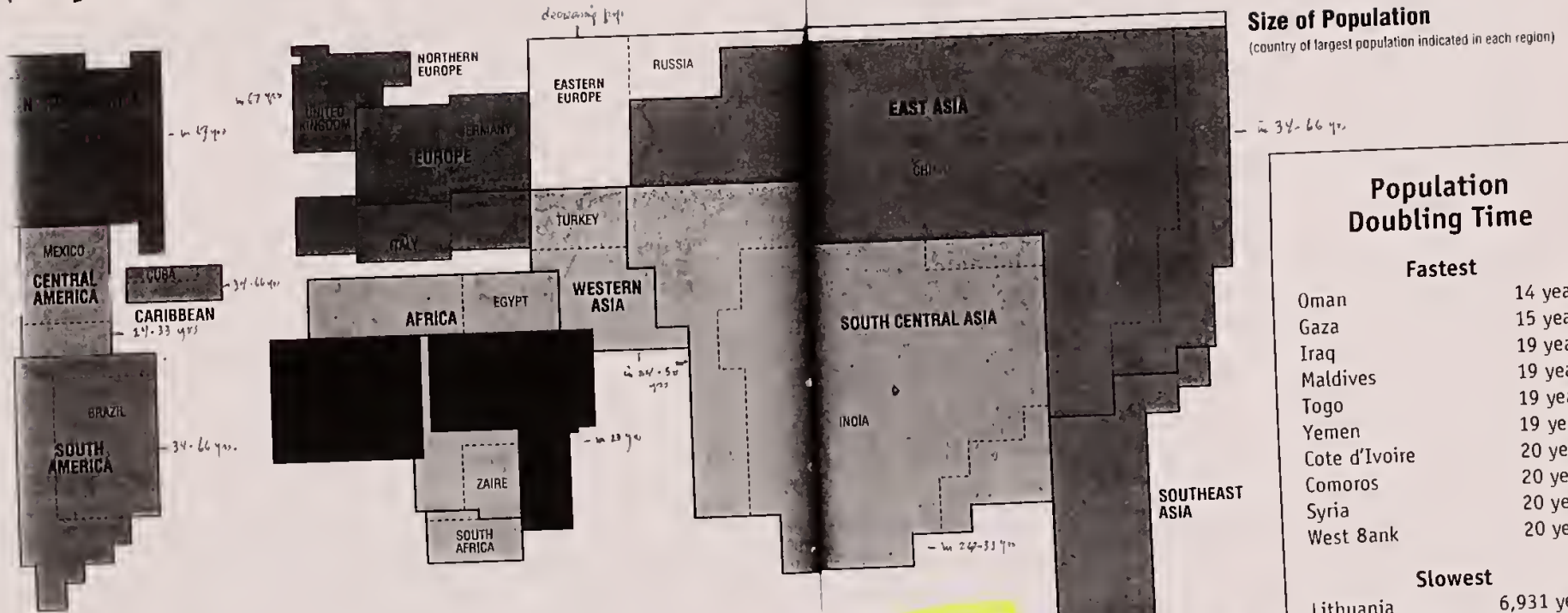
Christianity and Islam: The ebb and flow



In the ebb and flow of God's history...

- ◆ By the time Islam arose in the seventh century, Christianity was a world religion and the official religion of the Roman Empire.
- ◆ Islam expanded serially from Arabia to North Africa and the Middle East, and then into the Caucasus, North Africa and Spain during seventh century.
- ◆ The classical age of Islam (A.D. 775-1300) roughly corresponded with the Dark Ages in Europe, and was the time that Islam extended its reach to Asia and central Asia.
- ◆ During the nineteenth and first of the twentieth century, "Christian Europe" exerted colonial rule over most Muslims.
- ◆ Until the mid-1980s, there has always been more Muslims than Christians in Africa.

The world by population



Size of Population
(country of largest population indicated in each region)

Population Doubling Time

Fastest	
Oman	14 years
Gaza	15 years
Iraq	19 years
Maldives	19 years
Togo	19 years
Yemen	19 years
Cote d'Ivoire	20 years
Comoros	20 years
Syria	20 years
West Bank	20 years
Slowest	
Lithuania	6,931 years
Czech Republic	2,310 years
Greece	1,733 years
Slovenia	1,386 years
Sweden	990 years
Portugal	866 years
Denmark	770 years
Spain	578 years
Belgium	578 years
Austria	530 years

- Population doubles in 23 years or less (3% or more per year)
- Population doubles in 24-33 years (2-2.9% per year)
- Population doubles in 34-66 years (1-1.9% per year)
- Population doubles in 67 or more years (0-0.9% per year)
- Decreasing population

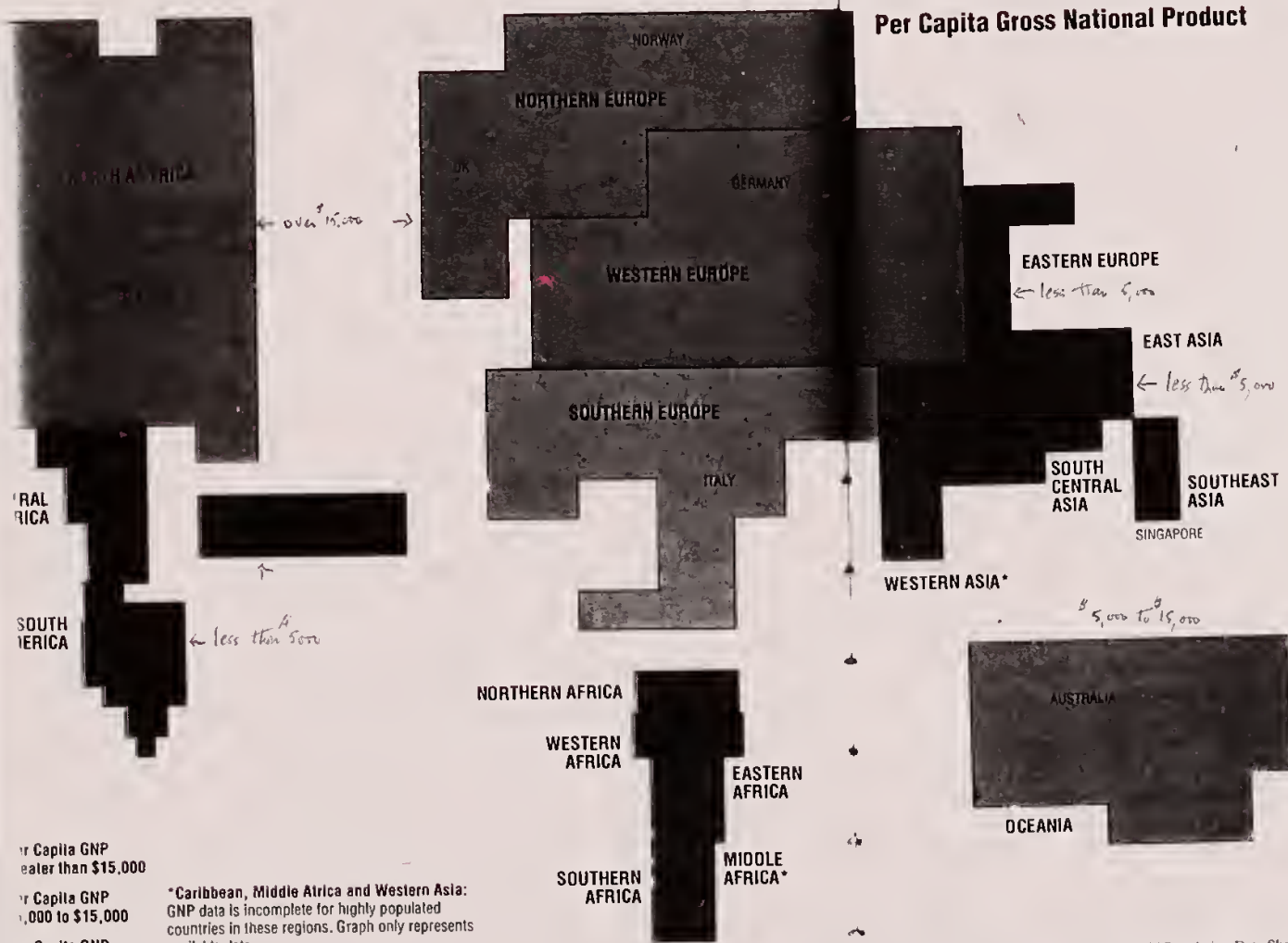
In God's world...

- ◆ The southern half of the world dwarfs the northern half.
- ◆ There are over 5.6 billion people and more on the way.
- ◆ The estimated doubling time for the poorest countries is 31 years.

- ◆ There is an explosion of the elderly. People over 80 increased from 3 million in 1900 to 53 million in 1993 and are projected at 7% of the world population by the end of the twenty-first century.

Sources: World Population Data Sheet, 1995 and Barrett, AD2000 Global Monitor, 1993

The world by income



Per Capita GNP greater than \$15,000
 Per Capita GNP \$5,000 to \$15,000
 Per Capita GNP less than \$5,000

*Caribbean, Middle Africa and Western Asia: GNP data is incomplete for highly populated countries in these regions. Graph only represents available data.

In God's world...

- ◆ The northern part of the world dominates the southern part, with North America, Germany and Japan accounting for almost half of the world's income.
- ◆ Almost half the world's families struggle with annual incomes of less than \$4,500.
- ◆ Of the 925 million absolute poor in the world, 211 million (or 23%) are Christians.

Sources: Barnett, *Our Globe*, 1990; *New State of the World Atlas*, 1995; World Population Data Sheet, 1995

Gross National Product (per person)	
Highest	Lowest
Switzerland	Mozambique
Luxembourg	Ethiopia
Japan	Tanzania
Denmark	Sierra Leone
Norway	Nepal
Sweden	Bangladesh
United States	Vietnam
Iceland	Burundi
Germany	Uganda
Kuwait	Rwanda
Austria	Chad

Source: World Population Data Sheet, 1995

The growing human family

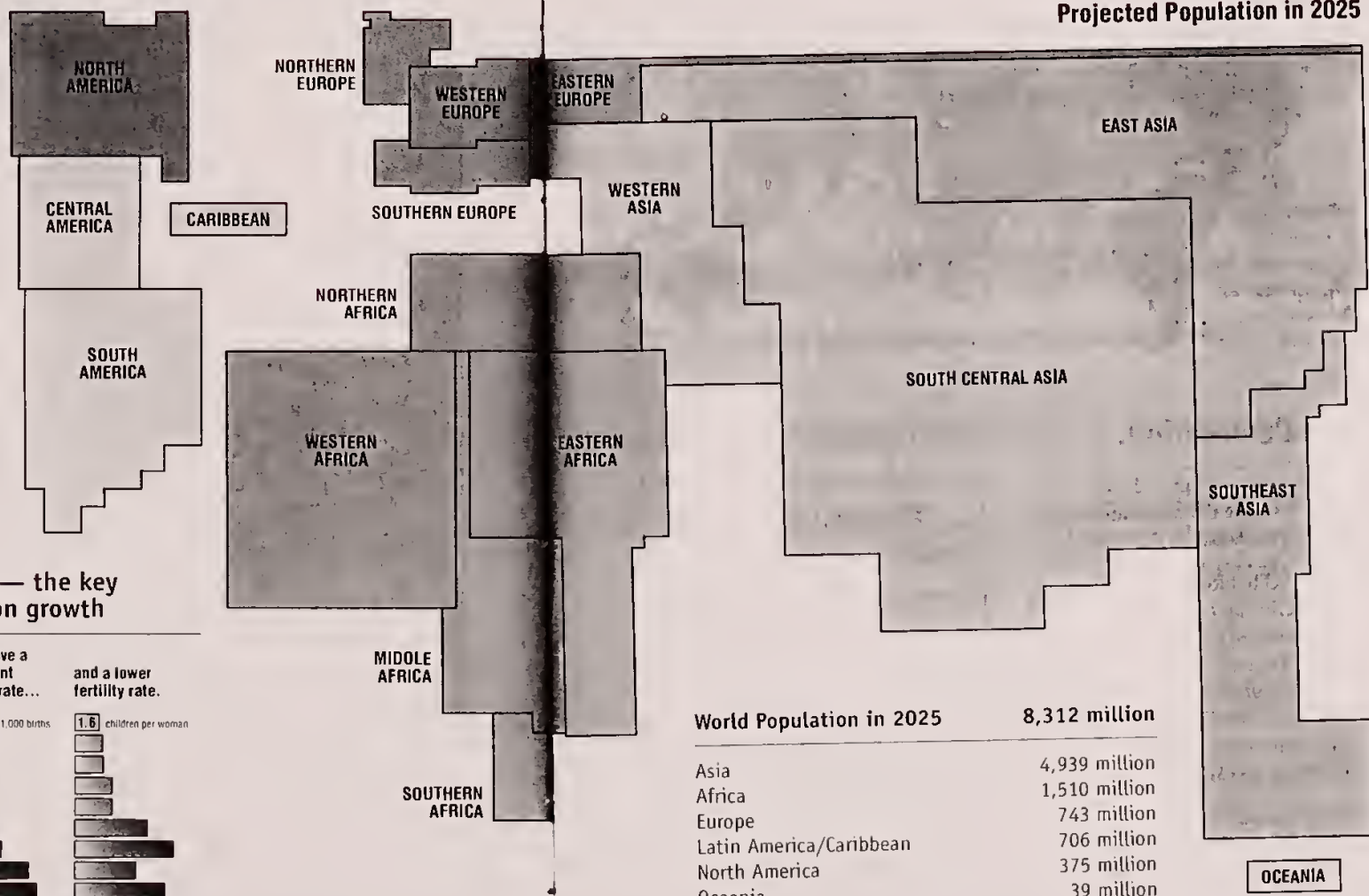
2025...

Six of every ten people in the world will live in Asia.

Only one of every eight will live in what is now called the West.

Even with today's accelerated mission efforts, one in fourteen — 600 million — will not have heard the gospel.

Sources: *World Population Data Sheet 1995*, Barrett, AD2025 Global Monitor, September, 1995



Educating women — the key to lower population growth



Consuming the earth's resources



God's creation...

High population growth adds more people where the environment is already stretched to the limit.

Yet, if technology used for production and consumption are extensions of human metabolism when it comes to measuring pressure on the world's energy resources, the greatest pressure on the environment comes from the Northern and Western hemispheres.

Adapted from Mata, Onisto and Valentyn, "Consumption: The Other Side of Population for Development," 1994

Highest Consumers

United States	22%
Former USSR	16%
China	9%
Japan	5%
India	4%
Canada	3%
Germany	3%
United Kingdom	2%
France	2%
Brazil	2%

Who has not heard?



In the least evangelized part of God's world...

- ◆ Live 86% of the people groups, of which less than 2% are Christian.
- ◆ Live over 80% of the world's poorest people.
- ◆ There are thirty-four Muslim countries, seven Buddhist nations, three Marxist nations and two Hindu countries.

Source: Barrett and Johnson, *Our Globe*, 1990

Countries with the Largest Non-Christian Populations

- China
- India
- Indonesia
- Japan
- Bangladesh
- Pakistan
- Nigeria
- Turkey
- Iran

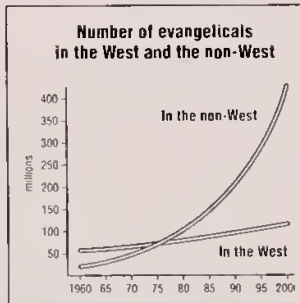
Shape of the Christian world



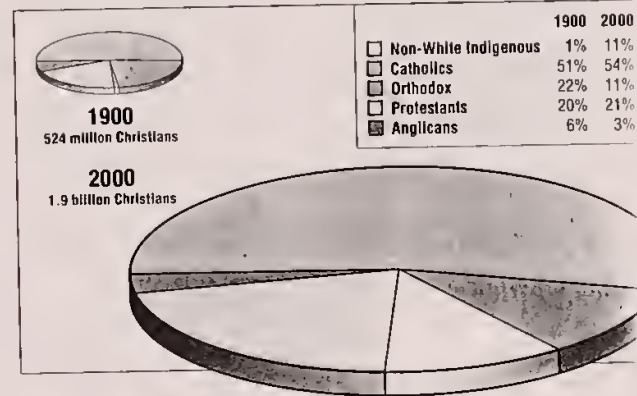
In God's world...

- Over half the Christians live in the Two-Thirds World; nearly 70% of all evangelicals live in the non-Western world.
- Over 50% of today's evangelicals are members of Pentecostal and charismatic churches.
- Two of every five professing Christians live in poor countries.
- Over half the deaths among Christians occur in poor countries.

Sources: Barrett, "Annual Statistical Table on Global Mission 1995," *IBMR*; Johnstone, *Operation World*, 1993.



State of the Christian church



During this century in the body of Christ...

- The percentage of Christians active in some form of mission today is at an all-time high of 36%.
- The non-white indigenous church increased eleven-fold to 11% of all Christians today.
- A little over 26% of all Christians are Pentecostals or charismatics. Pentecostals and charismatics increased 130-fold from 3.7 million in 1900 to 480 million today.
- The proportion of Roman Catholics among Christians increased to 54%, up from 51% in 1990.
- The proportion of Protestants remained unchanged. The proportion of Orthodox and Anglicans declined by half to 11% and 3%, respectively.

Source: Barrett, "Status of Global Mission 1996," *IBMR*.

The Muslim world



In God's world...

Over 1.1 billion people in the world are Muslim.

Islam is one of the fastest growing major religious groups, largely as a result of population growth in Asia and Africa.

The majority of Muslims live in South Asia, not the Middle East.

Over 80% of all Muslims have never heard the gospel, yet regard Jesus as a key prophet.

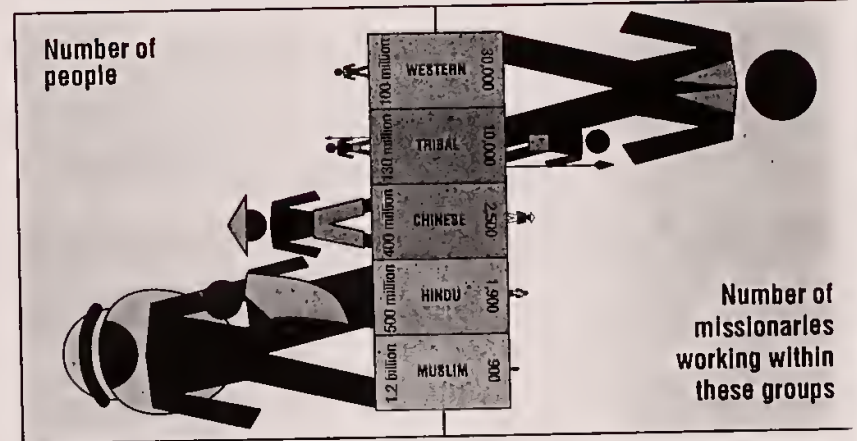
Source: Barrett, "Status of Global Mission 1996," IBMR

Countries with largest Muslim populations

- Indonesia
- Pakistan
- India
- Bangladesh
- Turkey
- Iran
- Egypt
- Nigeria
- China
- Morocco
- Algeria
- Uzbekistan

Source: Zwermer Institute, 1992

Allocating our resources for mission



In the unevangelized part of God's world...

- ◆ Christians are allocating only 1.2% of their mission funding and their foreign missionaries to the 1.1 billion people who live in the unevangelized world.
- ◆ Only 1% of the Scripture distribution and only 3% of the languages for which the Bible has been translated are directed toward the least evangelized world.

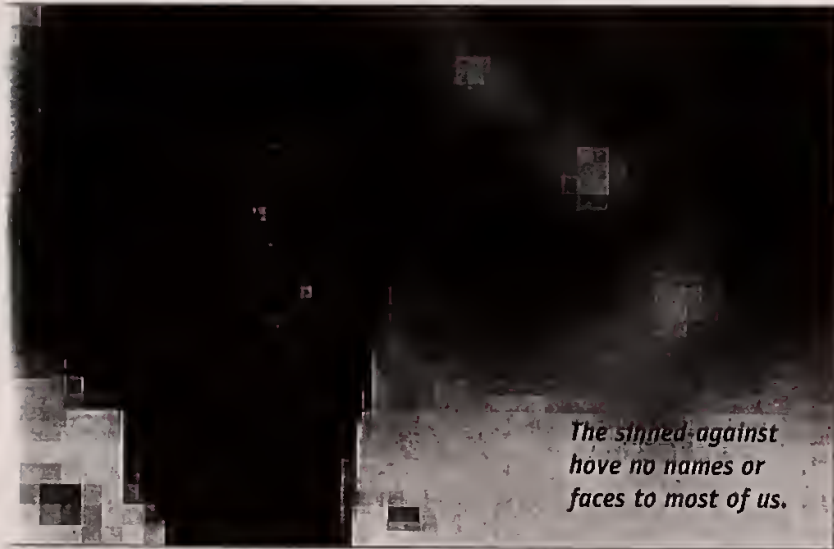
Source: Barrett and Johnson, *AD2000 Global Monitor*, October 1994

Protestant Missionaries Working in Another Culture

United States	64,378
Asia	23,681
Europe	19,564
Africa	12,829
International	6,457
Pacific	6,211
Latin America	4,482
Other	890
Total	138,492

Source: *Operation World*, 1993

The sinned-against



In God's world...

- ∨ Over 1.1 billion people live on less than one dollar (US) a day.
- ∨ Every day, 25,000 people — most of them children — die from the results of dirty drinking water.
- ∨ One out of four human beings do not have access to any form of health care.
- ∨ There are 47 million refugees and displaced people.
- ◆ Half the world's people are unable to vote.
- ◆ Over 3 billion people are denied the freedom to teach ideas.

Sources: Barrett and Johnson, *Our Globe*, 1990;
World Development Report 1995

Complex humanitarian emergencies & refugees



A **Complex Humanitarian Emergency** combines internal conflict, large-scale displacement of people, mass famine and fragile or failing economic, political and social institutions

In God's world...

- ◆ Complex humanitarian emergencies are a relatively new phenomenon. The number of complex humanitarian emergencies has increased from an average of five a year in the early 1980s to 14 in 1984 and 21 in 1994.
- ◆ The number of refugees has exploded from 3 million in 1970 to 23 million in 1994. Another 27 million are displaced within their own countries.
- ◆ Over two-thirds of the world's refugees are Muslims.

Source: *State of the World's Refugees 1995*
Medecins sans Frontieres, 1992
World Refugee Survey, 1995

Largest CHEs and Population at Risk

Ethiopia	4.3 million
Afghanistan	4.2 million
Rwanda	4.0 million
Angola	3.7 million
Sudan	3.0 million
Bosnia	2.5 million
Liberia	2.1 million
Eritrea	1.6 million
Somalia	1.1 million
Haiti	1.3 million

Source: *Hunger 1996*

Rank	Name of Agency	+ 4 Yrs. & NRMs	1 Yr to 4 Yrs	2 Wks to 1 Yr
72	Bethany Fellowship Missions	95		11
73	Latin America Mission	91	46	58
74	Global Outreach Mission	89		59
75	Free Methodist World Missions	88		450
76	South America Mission	87	9	20
77	Free Will Baptist Assoc., Bd. of Foreign Missions	87	3	
78	Reformed Church in America Gen. Synod Council	86		
79	Africa Evangelical Fellowship	83	10	24
80	Mennonite Board of Missions	82		28
81	Eastern Mennonite Missions	80	15	180
82	Team Expansion, Inc.	80		24
83	Child Evangelism Fellowship, Inc.	78		43
84	Mission Society for United Methodists, The	77	21	35
85	World Mission Prayer League	76	6	6
86	Salvation Army, U.S.A.	75	25	37
87	WEC International	71	67	8
88	InterServe/USA	70		23
89	Brazil Gospel Fellowship Mission	69		
90	Wisconsin Evan. Luth. Synod, Bd. for World Msns	68		7
91	Church of God in Christ, Mennonite Gen. Msn. Bd.	66		
92	Globe Missionary Evangelism	61	33	300
93	Foursquare Missions International	60	2	1,212
94	Pioneer Bible Translators	59		7
95	World Indigenous Missions	57		
96	BCM International	56	9	20
97	United World Mission, Inc.	53	10	86
98	Action International Ministries	52	1	9
99	Rio Grande Bible Institute	51	8	2
100	North American Baptist Conf. Intl. Missions	51	6	

Table 3.3 below shows the one hundred largest agencies ranked by income for overseas ministries, including income received as gifts-in-kind commodities and/or services for overseas activities that were included in their annual financial statement. Not all agencies report gifts-in-kind as income, or

include such amounts in their annual financial statement as income.

These one hundred agencies (14% of the grand total) provided 87% of the grand total income reported for overseas ministries in 1996. This percentage is the same as it was in 1992.

Table 3.3 U.S. agencies ranked by income for overseas ministries (in millions of U.S. dollars).

Rank	Name of Agency	Income for Overseas Ministries (in mills. of US\$)	Amount of Gifts-in-Kind
1	Southern Baptist Convention Intl. Mission Board	221.1	
2	World Vision	210.7	72.2
3	Assemblies of God, Gen. Council	113.4	
4	MAP International	84.8	77.9
5	Seventh-day Adventists General Conference	77.9	
6	Wycliffe Bible Translators USA	67.3	
7	Compassion International, Inc.	58.3	4.6
8	Campus Crusade for Christ, Intl.	54.2	
9	Presbyterian Church (USA), Worldwide Ministries	40.1	
10	Church of the Nazarene, World Mission Division	38.0	
11	Gideons International, The	35.2	
12	Food for the Hungry	32.7	27.2
13	Mennonite Central Committee Intl.	31.9	9.3
14	United Methodist Church, Board of Global Ministries	30.4	
15	Navigators, U.S. International Ministries Group	25.9	
16	American Bible Society	25.8	
17	Samaritan's Purse	25.4	11.6
18	New Tribes Mission	24.8	
19	Christian Churches/Churches of Christ	24.0	
20	ABWE (Assoc. of Baptists for World Evangelism)	23.2	
21	Evangelical Luth. Ch. in Am., Div. Global Msn.	23.1	
22	Baptist Bible Fellowship Intl.	22.5	
23	TEAM (The Evangelical Alliance Mission)	22.2	

Lessons from History: ✓ Twentieth Century Conciliar Missions

By Paul E Pierson

At the beginning of the twentieth century Presbyterians and other "mainline" churches that would eventually enter the conciliar movement, accounted for 80% of North American foreign missionaries. Today the figure is around five per cent. Part of the reason lies in the great growth in Pentecostal/Charismatic groups, Southern Baptists, and independent multi-denominational agencies, which led to significant growth in the total number of missionaries. However, we have also seen great decline in the number of missionary personnel and resources devoted to world mission by the PC(USA) and other "mainline" churches. *The three denominations [PC(USA), UPNA, and PCUS] that formed today's PC(USA) had approximately 2,400 missionaries working around the world in the mid 1950's; that number is 300 today.*

My thesis is that there were three main factors in this decline. They are theological, structural, and contextual.

Theological Factors

Despite the growing changes in American Protestantism at the beginning of the century, the evangelical theological consensus that characterized the missionary movement remained largely intact. This consensus included four broad points;

- a) allegiance to the unique divine nature of Jesus Christ as Savior and Lord,
- b) the assertion that the supreme aim of missions was to make Christ known and to persuade persons to become His disciples and be gathered into churches,
- c) the conviction that societies would be transformed socially as a result of missions, and
- d) a pragmatic ecumenism.

This consensus could be seen in the Student Volunteer Movement (SVM) prior to World War I, and in the Edinburgh Conference of 1910. Both the older "mainline" groups and the newer independent "faith" missions such as the China Inland Mission participated.

The roots of the conciliar movement can be found in the missionary and student movements that led to the 1910 Edinburgh conference. Edinburgh continued the call to world evangelization and stated that mission was the task of the whole church. Its greatest contribution was in the movement toward unity and cooperation in mission which led to the formation of the International Missionary Council (IMC) in 1921. The Council included both "mainline" and many of the "faith" missions.

World War I shattered much of the optimism and complacency of the West, including that of the Church and the missionary movement. Some suggested that the major task of the churches was to change their own societies first.

The 1928 IMC Conference spoke positively of the qualities of many non-Christian persons, but affirmed:

Our message is Jesus Christ. He is the revelation of what God is and of what man through Him may become.

But the divisive issue of Christian faith and other religions was about to appear with great force in the Hocking Report in 1932. It suggested that Christian missions should not seek conversion but work with other religions in "growth toward the ultimate goal: unity in the completest religious truth."

Presbyterians and most others rejected its core recommendation. Robert E. Speer responded in his book, The Finality of Jesus Christ, and H. Kraemer wrote The Christian Message in a Non-Christian World for the 1930 IMC meeting. But the issue remained.

Structural Factors

The concern for some form of visible unity of the churches had its roots in the missionary movement and was expressed at Edinburgh. This led to the formation of the World Council of Churches (WCC) in 1948 with 147 church bodies from 44 countries as members. Naturally its members were churches, ecclesiastical structures, which historically had not known where to put mission in either their theology or structures. All of the great European mission societies have arisen on the periphery of the established churches. Among the reports at the first WCC meeting was a key statement, "the whole Church should set itself to the total task of winning the whole world for Christ." Naturally the WCC centered on the Church as the agency through which God would accomplish His purpose.

In 1951 a joint study of the IMC and WCC rejected the concept that the IMC represented the call to evangelism, and the WCC, the call to unity. It insisted that mission and unity were indissolubly connected. This concept, while theologically correct, failed to see the basic structural issue which can be discerned throughout history. That was the often difficult relationship between centralized ecclesiastical structures, called churches, and creative mission movements, which nearly always had arisen on the periphery. Indeed, it is difficult to find any mission movement that did not arise on the periphery of the broader church, beginning in Antioch and on to Herrnhut, Moulton, and a haystack! That was true of the earliest mission agencies and even the YMCA and SVM, which led to the conciliar movement and furnished many of its earliest leaders. I suspect the problem is ultimately theological, not structural, but the fact remains that all too often, churches (and even theological education) have not known where to put mission!

(Pierson, continued on page 4)

(Person, continued from page 3)

Contextual Factors

The context of mission changed rapidly after World War II. After a brief period of optimism, great pessimism ensued with the end of colonialism and the triumph of Communism in China. In 1952 Max Warren of the Anglican Church Missionary Society, wrote, "we have to be ready to see the day of missions, as we have known them, as having already come to an end."

Thus, at mid century, mission agencies were almost overwhelmed with a number of issues. One was the need to demonstrate the unity of the Body of Christ. Another was the necessity of an adequate theology that would put mission at the heart of the church's understanding of itself instead of on the periphery. A third was the relationship of mission to the seemingly insoluble problems of poverty and oppression in much of the world.

A fourth issue had to do with the relationship between the Western sending agencies and the national churches in Asia, Africa, and Latin America. The goal of a "self-supporting, self-governing, self-propagating church" had been reached in many nations, but many of those churches included only a small part of the population and a few of the many different ethnic groups in their countries.

In 1952 the IMC declared that missionaries should become members of the churches they served, and be subject to their direction and discipline. The Board of Foreign Missions of the PCUSA accepted the recommendation immediately and insisted on the integration of the missions and their personnel into the national churches. (This was rejected in Brazil, not because the missionaries resisted, but because the Brazilian Church did not accept it). And in 1958 with the merger of the PCUSA and the UPNA to form the United Presbyterian Church, their Boards of Foreign Mission became the Commission on Ecumenical Relations and Mission (COEMAR). Theoretically, now the American church would see the national churches as equals. But the new structure seemed to imply that the major focus was now church to church relationships rather than mission to the unreached. Integration into the national churches, which brought positive elements, at times robbed missionaries of a key component in their personalities, the desire to take new initiatives, and often created tension and frustration.

In 1961 the IMC became the Division of World Mission and Evangelism of the WCC (later the CWME), a logical consequence of the concept that Church and mission should be one. Stephen Neil objected, charging that the WCC did not show "signs of strong missionary passion," and predicted that the IMC would become simply an unimportant department of the WCC.

Now some churches no longer saw the need for focused mission agencies. In 1968 the Reformed Church of America formed its General Program Council which integrated all denominational programs into one structure. A few years later,

the United Presbyterian Church disbanded COEMAR and formed a Program Agency, in which mission was only one department. Thus mission, which for over a century, had been carried out through focused structures led by persons deeply committed to the task, now became simply one program among many.

Along with structural changes came a new theological direction. The key concept was *Missio Dei*, articulated by George Vicedom in 1965. It correctly "affirmed that mission is in the final analysis, God's mission. It derives from the Trinitarian action of God." The decision of God to use human agencies is secondary. Charles Van Engen asserts that these three factors, the integration of the IMC into the WCC, the concept of *Missio Dei*, and the IMC/WCC studies on the missionary nature of the Church, shaped a consensus that the Church is mission. Before long it was affirmed that everything the Church did was mission. This resulted in the loss of mission as historically defined. As Stephen Neill said, "When everything is mission, nothing is mission."

***Missio Dei* "affirmed that mission is in the final analysis, God's mission."**

A major theological shift in the understanding of mission in the WCC came with Hans Hoekendijk. Extremely pessimistic about the Church, he wrote, "a church-centric missionary thinking is bound to go astray ... because it revolves around an illegitimate center." This brought a change in the mission order, from God→church→world, to God→world→church. That is, the world should replace the church as the central locus of mission, which should work primarily for shalom in societies. This of course implied universalism. And now with the disillusionment over the events in the 60's, the Church was seen as valid by many only if it produced social and political reform. As Van Engen noted, "The Church as the unique company of believers in Jesus Christ got lost in the jungle of sociopolitical and economic agendas."

The 1963 meeting of the CWME stressed mission on six continents, by implication minimizing the necessity of taking the Gospel to unreached peoples. The 1966 Uppsala meeting of the WCC lifted up humanization as the goal. Canon Douglas Webster, deeply committed to the ecumenical movement, denounced "the increasing secularization of the Christian concept of mission." On an earlier occasion he had charged that the directors of the WCC assumed "that mission had nothing to do with winning converts or planting churches." A 1968 WCC sponsored conference concluded, "The missionary societies should be encouraged to place the work for justice and development in the center of their activity."

(Person, continued on page 5)

(Pierson, continued from page 4)

**The center, but not the totality of mission,
must always involve calling men and women to faith in Christ,
and gathering them into worshiping, nurturing, and witnessing communities.**

Thus it is clear that there was a massive theological shift from Edinburgh to Uppsala, a shift embraced by most leadership in the conciliar churches. It radically undercut the goal of mission as world evangelization. At the same time, the mission agencies of those churches which had previously enjoyed a degree of autonomy, were absorbed into ecclesiastical structures, often headed by persons with little knowledge of, or commitment to, mission. Thus, decline in resources and personnel, and confusion about the missionary task was inevitable. The exclusive focus on church to church relationships had other consequences. For a time the Program Agency of the United Presbyterian Church decreed that missionary personnel would only be sent in response to a request by a national church. This of course eliminated areas where no church existed. (Fortunately that policy has been changed.) In addition to the theological and structural changes, the changing political and ideological context in mid-century led to unwarranted pessimism instead of creative new ventures.

Lessons Learned

First, it is clear that mission can only move forward based on an adequate biblical/theological foundation. This will include an analysis of the human condition, which recognizes the social, as well as the personal dimensions of human sin; a high Christology; and a deeper understanding of repentance and discipleship. The center, but not the totality of mission, must always involve calling men and women to faith in Christ, and gathering them into worshiping, nurturing, and witnessing communities. From these communities should flow ministries of compassion and transformation.

In the Nairobi meeting of the WCC, John Stott listed five things, which he believed the Council needed to recover:

1. the doctrine of man's lostness (over against popular universalism);
2. confidence in the truth, relevance, and power of the Biblical Gospel;
3. the uniqueness of Jesus Christ;
4. the urgency of evangelism, alongside the urgent demands for social justice;
5. a personal experience of Jesus Christ.

Secondly, it is clear that cross-cultural mission has rarely if ever been carried out without structures that focus on that task, led by persons deeply committed to mission. Such mission structures are to be seen as essential if the people of God are to be engaged in mission; just as legitimate as the ecclesiastical structures which we call churches. Max Warren has written eloquently about this.

Thirdly, we have moved into a post-Western, post-denominational era. This calls us to partner with and learn from the multitude of churches and agencies from Asia, Africa, and Latin America today, many of them Pentecostal/Charismatic. That is, we are called to become more, not less, ecumenical.

Fourth, we need to inform western Christians about the extraordinary growth of the Church in many parts of the world. There is much unwarranted pessimism and ignorance in conciliar churches about the missionary movement. Accurate information can become a powerful spur to greater missionary involvement.

Finally, it is essential to note that mission has always flowed out of a profound work of the Holy Spirit. And if our churches are to renew their commitment to world mission, they (and we) are called to seek personal and corporate renewal. This will involve a new vision of God, a deeper understanding of our human condition, and a renewed touch of grace, which will enable us again to hear the call: "Whom shall I send, and who will go for me?" (Isaiah 6: 8)

Paul Pierson served as a UPCUSA missionary in Brazil for a number of years and then as the Dean of Fuller Theological Seminary.

Comments on this article are welcome and will be shared with our readers in the next issue. Contact the Newsletter editor or Paul at ppierson@fuller.edu

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work of the Holy Spirit.**

BOOK REVIEW

The Next Christendom: The Coming of Global Christianity

Author: By Phillip Jenkins
 Publisher: Oxford University Press, 2002
 Hardback, 270 pages, \$23.80
 Reviewed by: G. Thompson Brown

The center of gravity for the Christian religion is shifting from the northern hemisphere to the southern hemisphere.

While Christianity has lost ground in its homeland of Europe, it is vital and growing in the former "mission lands" of the south. Ralph Winter has been telling us this for some time, but it has been largely overlooked by the secular press. The significance of this book is that it is written by a social scientist on the faculty of a secular university (Penn State) and published by Oxford University Press. Phillip Jenkins is saying much the same thing as Ralph Winter! The reality of global Christianity can no longer be ignored. According to Jenkins, "we are currently living through one of the transforming moments in the history of religion worldwide." (p. 1)

Jennings is very convincing in his use of demographics, immigration figures and population trends. He writes with authority and conviction, yet he is cautious in making predictions of the future. He writes as a social scientist and not as a theologian which is one of the book's strengths. *It is a "must" book for missiologists* which is why the editor has given it more space than usual for a book review. What will the church of tomorrow look like? Here are some of Jenkins' projections.

- **The Church of the Poor:**

"Members of a Southern [i.e. Southern Hemisphere] dominated church are likely to be among the poorest people on the planet." (p. 7) Liberal scholars in the West postulate that this will mean they will be revolutionaries after the model of liberation theology. Not so, says Jenkins. "Liberation voices emanate from clerics trained in Europe and North American and their ideas win only limited local appeal They will not avoid political activism but it will be on their own terms." (p.7)

- **Conservative and Traditional:**

They will retain a strong supernatural orientation and show more interest in personal salvation than in radical politics. Their preaching may appear to Westerners as simplistic, visionary, and apocalyptic. Claims that the Southern churches have strayed from the older definitions of Christianity are seriously exaggerated. "Far from inventing some new African or Korean religions that derive from local culture ... they usually preach a strong and even pristine Christian message." (p. 7 - 8)

- **Healing:**

There can be no doubt as to the appeal of healing activities in both the churches of Africa and Latin America. Healing is the key element that has allowed Christianity to compete so successfully with its rivals. In their emphasis on faith healing and the supernatural, they take the Bible very seriously. (p. 125 - 126)

- **Independent Churches:**

"The newer autonomous churches which emerged after the Colonial era represent one of the most notable aspects of Southern Christianity." (p. 47) One out of five Christians in the world today is not Roman Catholic, Protestant, Orthodox, or Anglican. They are independents founded by their own prophets with their own ethnic traditions (i.e. Simon Kimbangu, William Wade Harris). Each had its own distinguishing doctrines and practices. Yet, "the independent congregations undeniably lie within the 'great tradition.' These churches believe staunchly in the divinity of Christ, his miracles and his resurrection." (p. 132 - 133) Some in recent years have sought membership in the World Council of Churches. (p. 132 - 133)

- **Pentecostals:**

"Pentecostals account for 80 or 90 percent of Protestant Pentecostal growth across Latin America." (p. 63) This amazing growth indicates that it is catering to a vast public hunger. "Across the continent Protestants and Pentecostals remain at arms length, chiefly because they appeal to different audiences. Protestants serve a largely middle class audience. "Pentecostals derive their support mainly from the poor, indeed from the very poorest sections of society." (p. 63)

- **Missions and Missionaries:**

In spite of the negative image of the missionary in the West, they have enjoyed a "runaway success" in Africa and Asia. Jenkins attributes this success to four factors:

- 1) "Faith gained its initial success among the marginalized." (p. 43)
- 2) the translation of the Bible into the native tongue (p. 36)
- 3) "the networking effect, as word was passed from individual to individual, family to family, village to village" (p. 43)
- 4) "One all too obvious explanation is that individuals came to believe the message offered and found this the best means of explaining the world around them." (p. 43 - 44)

(Book Review, Continued on page 7)

AD 2025 GLOBAL MONITOR



*A bimonthly trends newsletter measuring the progress of
world evangelization into the 21st century*

Published by the World Evangelization Research Center of the Global Evangelization Movement

Area in black above = World A,
the unevangelized world

No. 59

July/August 1998

NEW COMMENTARY

■ New conference to form new plan

On September 15, world-renowned evangelist Billy Graham announced plans for another conference of preaching evangelists to be held July 29 - August 6, 2000, in Amsterdam, The Netherlands. More than 10,000 participants (75% of them itinerant evangelists) from 185 countries, speaking 25 official languages, are expected to attend. The conference, titled 'Amsterdam 2000', will be another attempt to unite Christian leadership to launch world evangelism at the beginning of the new Millennium.

The meeting has been called because many Christian leaders believe the time has come to meet again, thanks to changes in technology, world politics, social and religious attitudes, as well as the number of new religious leaders who have risen in the next decade. Many of these are part of a new generation of evangelists who will be 'carrying the torch' of world evangelism into the year 2000 and beyond.

Many such conferences have been held since the first global conference on world evangelization, held in 1888. Perhaps the most recent in public memory are the GCOWE conferences sponsored by the AD 2000 & Beyond Movement. Further back in time, we recall Lausanne-II in 1989 with the theme, 'Proclaim Christ until He comes', with 6,000 participants.

Will another conference in 2000 achieve any form of closure? In the light of the many numerous recent conferences and the continuing lack of investment of evangelism in World A, this question is legitimate.

The very reasons for the conference have more to do with changing times rather than concern for the timeless problem: the church's failure to adequately address the issue of World A, the unevangelized. If Amsterdam 2000 is to be a 'watershed event', then it should achieve the following:

- It should prioritize World A. Too often new initiatives have been launched with lavish promises to evangelize the world, only to never get much beyond World C, the Christian world.

- It should prioritize research. There are few existing plans which invest any funds into research which will develop answers to critical obstacles.

- It should prioritize the evangelization of non-Christians. Too many plans focus too much of their time on back-sliders, nominals, non-practicing Christians and members of other denominations—leaving little time for non-Christian religions like Islam and Hinduism.

- It should prioritize exit strategies. Evangelistic initiatives

must be crafted to achieve specific goals within clearly defined time frames while equipping newly-planted churches to continue the task to completion, with little outside help if need be. Such strategies must deal with persecution, and contextualization.

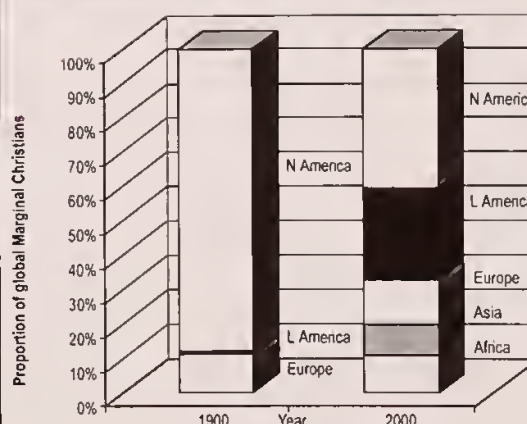
Unless the conference makes significant strides in these four areas, it will be just another chronological entry in a long list of efforts and initiatives which—though admirable in intent—at the bottom line failed to make any significant advance in the evangelization of World A.

■ Regional growth of the Marginal churches

The below graph in our series since Monitor #57 deals with Marginal Christians, referring to those denominations which regard themselves as on the margins of mainline Christianity, with **heterodox christology**.

They have shown some startling changes over the past century. The **growth of the independent churches in Africa and Asia** is clearly evident; whereas in 1900 North America held the greatest share—87%—by 2000 it held just 40% while Latin America had grown to 25%. This trend will likely continue for some time.

Regional growth of Marginal Christians, AD 1900-2000





The following examples, collected from various wire reports and the specialist serial *Compass direct*, illustrate the dangers faced by Christians who are active in their faith. All six were killed as a result of their witness in the midst of military unrest. Often forces on both sides of the conflict specifically target religious figures due to the 'moral spotlight' of their witness.

■ Bishop Gerardi murdered by military officers

The Central American Human Rights Defense Commission said it had 'irrefutable evidence' that Guatemalan military officers participated in the murder of Bishop Juan Gerardi on April 26. One of those involved in the murder was a colonel. According to the Commission, Rev. Mario Najero, the suspect previously detained in connection to the crime, had nothing to do with the murder of Gerardi.

■ Mennonite killed in Colombia

Alber Chocho of Darien, Panama was killed by guerrillas. He was a member of the United Evangelical Church (Mennonite Brethren) in Panama. Church leaders report that guerrillas arrived at his home early on August 26; he struggled with one and was shot five times. Guerrilla violence affects the daily lives of the Wounaan and Embera peoples of Darien, Panama, where most of the Mennonite churches are located.

■ Nun, seminarian killed in Angola

Gunmen killed Roman Catholic nun, Lucia Katihe, and seminarian, Francisco Hungulo, and wounded three others in an ambush on a vehicle in western Angola. The attack occurred Wednesday in Benguela province, 350 miles south of the capital. The regional government blamed the former rebel group UNITA for the attack.

■ New Kenya martyr

An Italian Roman Catholic missionary with the Consolata Order, Father Andeni Luigi, was killed by armed bandits in the Sambura district of Kenya's Rift Valley.

Father Luigi was sitting on the verandah of his house at the mission in Archer's Post talking to a deacon of his order, when three armed men emerged from the shadows and trained their guns on him, ordering them to lie down. The deacon obeyed their order, but the father did not do so immediately. The gunmen opened fire, hitting him in both arms and the abdomen, as the deacon fled for help. The attackers fled without stealing anything.

■ World War II martyr beatified by Catholic Church

Edith Stein was a Jew who worked closely with the distinguished philosopher Edmond Husserl. Research in phenomenology led her to convert to Christianity and join the Catholic tradition. Eventually she became a Carmelite, taking the name Theresa Benedicta of the Cross. To avoid ethnic persecution by the Nazis she went to Holland, which was occupied in 1940. Deportations of Jews became systematic and massive in 1942, and pastors condemned the deportations. The Gestapo threatened the religious leaders with deporting all Jews—including those baptized into Christianity—if they were not silent. All the churches backed down except the Catholics, who published a letter of protest. The Nazis responded by accelerating the deportation of all Jews without exception; among them was Edith Stein and her sister. She died in Auschwitz on August 9, 1942. Recently the Catholic church has beatified her as a saint.

AD 2025 Global Monitor

Founded in 1990 by David B. Barrett and Todd M. Johnson as the *AD 2000 Global Monitor*, Renamed *AD 2025 Global Monitor* in 1995. This new date is some 30 years in our future and it is a key projection date used in the United Nations Demographic Database—an important tool for monitoring countries, peoples, languages, and cities. Additionally, AD 2000 is now too close for goals related to a comprehensive evangelization of the least-evangelized peoples of World A.

Our purpose is to scan, measure, and monitor the church's progress in reaching the world with the Good News of Jesus Christ. "Scanning" means we range over the world's monthly output of 1,000 new books and articles related to our subject. "Measuring" means we aim to give precision to the 200 major topics comprising evangelization. And "monitoring" means we report on both progress and failure, especially as it relates to World A—the least evangelized individuals, languages, peoples, cities, and countries of our globe.

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NEW DOCUMENTATION



■ "Evangelize!"—Part 7

In this, the next part in our ongoing series on the term 'evangelize,' we examine the growth of the word 'evangelize' throughout the 19th century.

1820. 'evangelize' is rehabilitated

The year 1815, with its Battle of Waterloo and the resultant rearranging of power among European states, was a major watershed in world history. For this reason, it was taken by mission historian K. S. Latourette as the start of what he called the Great Century of Christian missions (1815-1914). By this time the modern missionary movement had become worldwide and increasing numbers of writers were expounding the Great Commission and the need to disciple the nations. As a result, the verb 'evangelize' began gradually to reappear in Anglican and Protestant usage.

In Britain, one of the earliest occurrences was in *The Spirit of British Missions*, published in London in 1815 by an anonymous Anglican clergyman of the Church Missionary Society. In language somewhat florid by contrast with Carey's restrained *Enquiry*, he appealed for workers: 'The supply of Labourers in the great work of evangelizing the world is a most important topic' (p. 75). In the same year H. Bardwell in the USA published a sermon entitled 'The duty and reward of evangelizing the heathen'.

In North America, G. Hall and S. Newell, Congregationalist missionaries working in Bombay, India, published in 1818 an 84-page book entitled *The Conversion of the World: or the Claims of 600 Millions, and the Ability and Duty of the Churches Respecting Them*. This influential appeal for worldwide missions envisaged only partial conversion of the world to Christ, due largely to sin and the failure of Christians. The authors used the word 'evangelize' throughout, as well as 'evangelizing' and 'evangelized'. They also coined and used for the first time here and there the important antonym 'unevangelized'; but not the various other derivatives. The Church's work was 'the business of evangelizing the world'. Chapter 2 was entitled 'The churches are able to furnish the requisite number of Missionaries for evangelizing all nations'. They made an important distinction between evangelizing and converting:

When Christ commands his disciples to evangelize all nations, he does not require them to perform the work of conversion of their hearts. This is his own prerogative. He only requires them to use the appointed means to this end; that is, to preach the gospel to every creature.

In 1834, a new periodical *New York Evangelist* was launched in the USA, under the renowned evangelist and revivalist Charles G. Finney and others. The object was to promote revivals of religion. Two years later, North American Protestant missionaries at work in Hawaii published an influential tractate which put forward terminology soon to become accepted throughout the Protestant and Anglican worlds: *The Duty of the Present Generation to Evangelize the World: An Appeal from the Missionaries at the Sandwich Islands to their Friends in the United States*.

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1845. Organizational use emerges

One of the first organized missionary denominations to adopt the new terminology was the Southern Baptist Convention. It was founded in Augusta, Georgia, USA in 1845 expressly for the purpose of mission—home missions, foreign missions, global mission. The first issue of its *Southern Baptist Missionary Journal* in June 1846 gave as a major responsibility of Southern Baptists the phrase 'to evangelize the heathen'. The SBC Annual of 1849 reported that 'Itinerant evangelism is a major emphasis.' The phrase 'the evangelization of the heathen' also recurred frequently in their first 20 years' publications.

1840-1890 the evolution of 'evangelize'

The exact meaning and usage of the verb 'to evangelize' that had evolved by 1840-1890 has been recorded for us in the University of Oxford's *A new English dictionary on historical principles*. The volume on the letter E was compiled from 1859-80, subedited in 1881-2, reviewed in 1884-5, and finally published in 1897, with the whole work later in 1933 being reissued as the *Oxford English dictionary* (OED). The 1897 edition reported as follows, with detailed examples of usages, etymology and first dates of usage:

evangelize. 1.a. To bring or tell good tidings. b. To preach, proclaim the Gospel. 2.a. To proclaim as glad tidings; to preach. 3.a. To preach the Gospel to; to win over to the Gospel or the Christian faith; to announce glad tidings to. b. to act as an evangelist. 4. To imbue with the spirit of the Gospel; to interpret in an evangelical sense.

For our purposes at this point, we should note that, as down the centuries since the creation of the Latin verb 'evangelizare', 'evangelize' in the 19th century meant primarily 'to preach the gospel' but also occasionally had the secondary meaning 'to win over to the Christian faith'. This latter usage in English first occurred in the transitive, probably in the 18th century, but this was not formally noted until 1850.

The secular or professional lexicographers, however, merely record actual usage. For normative statements on correct usage according to the Bible, Christians are guided by professional biblical scholars. We will now examine the first two such cases. A fuller listing will be given later.

First, in 1839 there appeared the first edition of G.V. Wigram's 8-volume *The Englishman's Greek concordance* (S. Bagster & Sons, London). It gave this definition: '*euangelizo, -omai*: declare (glad tidings), bring, shew, preach.' Second, in 1843 came H. G. Liddell & R. Scott's *A Greek-English lexicon*. Its definition was: '*euangelizomai*: to bring good news, announce them; to proclaim as glad tidings; to preach the gospel.' All subsequent professional lexicons have carried almost identical definitions.

1850: 'Evangelism' and 'evangelization' return

From this point on, the two English nouns 'evangelism' and 'evangelization', derived respectively from Greek and Latin roots, reentered the scene and became widely used. At first they were regarded as synonyms for the Christian world mission. We will examine each in turn.

Evangelism. New words of non-Latin origin took longer to

become assimilated into English than those of Latin origin. Derived as it was from the Greek root, 'evangelism' was the slower of the two nouns to enter widespread or popular use. In 1850 Charles Adams, a North American, published a book, *Evangelism in the middle of the Nineteenth Century*. In his Preface, he modestly began: 'It is not without hope that, inadequate as this book is, it shall contribute its mite toward the encouragement and progress of the great and glorious enterprise of Evangelism.' The rest of the book then gave a numerical survey of Christians in the countries of the world. For Adams, 'evangelism' clearly signified the entire worldwide missionary enterprise of the Church.

During 1850-80 also, material on the exact meaning and usage of the noun 'evangelism' was being gathered for Oxford's new dictionary, and in 1897 its entry was: 'Evangelism. 1. The preaching or promulgation of the Gospel; performance of the function of an evangelist. 2a. Attachment to or profession of evangelical doctrines. 2b. The faith of the Gospel.'

However, for the bulk of English-speaking Christendom in the 19th century, it was still a foreign word with the negative connotations of emotionalism, proselytism, and the derisive overtones of 'evangelicalism'. One scarcely hears of it again in print in Christian circles until the turn of the century.

Evangelization. Derived from the Latin root, this word now began a spectacular and meteoric career in the Protestant and Anglican worlds. In 1827 the phrase 'universal evangelization' first appears, in the writings of G.S. Faber. Then at the Union Missionary Convention in New York in 1854, the missionary statesman Alexander Duff framed a resolution: 'Resolved, as the general sense of this Convention, that the chief means of divine appointment for the evangelization of the world are—the faithful teaching and preaching of the pure Gospel of salvation by duly qualified ministers and other holy and consistent disciples of the Lord Jesus Christ.' Duff later in 1968 published his own elaboration of this in a book entitled *Evangelistic theology*.

During the 1858 Great Awakening, J. Parker published a sermon in New York entitled 'The Duty of the Present Generation of Christians to Evangelize the World'. It stated that the task could be accomplished immediately and that the present generation was fully competent to achieve it. The keywords of the new theme had now reached down to weekly pulpit level.

In 1860, a whole series of world missionary conferences began which were to have major influence in promoting the keywords. These were held in Liverpool (1860), London (1888), New York (1900) and Edinburgh (1910). The 1860 Conference on Missions at Liverpool began its opening meeting with the texts Matthew 24:14 and 28:18-20, Luke 24:46-47, Acts 8:4 and Romans 10:14-15. The conference's 428-page Report later contained a very extensive index of subjects in which 'evangelize' and 'evangelization' did not occur nor did the suspect term 'evangelism'. Several delegates, however, had begun to use the new terminology. An influential British Evangelical, the Earl of Shaftesbury, articulated the imperative of the new goal: 'Those who hold the truth have the means enough, knowledge enough, and opportunity enough to evangelize the globe fifty times over.'

Anglicans were constantly in the lead at this stage. With the

expansion of the British Empire and the worldwide expansion of missions from Europe and North America, Europeans, or the Aryan race, were seen as God's chosen agents for the final evangelization of the world. In 1869 an Anglican Broad Church Evangelical, F. W. Farrar, later dean of Canterbury, wrote: 'The Aryan should advance farther and farther to the civilization ... the evangelization of the whole habitable globe.' (We note in passing the origins of a trivial point which has however plagued international gatherings and publications ever since: Should this noun be spelled with an s or a z? Over the decades z became definitive in North America and in books published by the older British houses, while s crept into British use (and in all other words ending -ise and -isation) in newspapers, journals and books from newer British houses.)

During 1850-80, again, material on the exact meaning and usage of the noun 'evangelization' was being gathered for *A new English dictionary*. In 1897 its entry read: '*Evangelization*. 1. The action or work of preaching the Gospel. 2a. The action or process of evangelizing, or bringing under the influence of the Gospel. b. The action of interpreting (heathen myths) in an evangelic or Christian sense. 3. The state or condition of being evangelized or converted to the Christian faith.'

It should be noted that the *Oxford English dictionary* describes a total of 26 English words cognate to 'evangelize'. This is a cluster of words which relate etymologically to our key terms evangelize, evangelization, evangelism. These include: evangel, evangelship (the office of evangelist), evangelistship, evangelian (sacrifice offered in token of gratitude on receipt of good news; or, reward for bringing good news), evangelic, evangelical, evangelicalism, evangelicality, evangelican (evangelical), evangelicity (the quality of being evangelical), evangelism, evangelist, evangelistarium, evangelistary, evangeliar, evangelistic, evangelium, evangelion, evangelization, evangelizationeer, evangelizer, evangelized, evangelizing, evangel (= evangel). In the USA, Webster's dictionaries add further cognates including evangelistics (the scientific study of evangelism). And, lastly, there is a handful of opposites including the adjective unevangelized.

The beginnings of 2 distinct concepts

By this time, two distinct roles for our two nouns were emerging, which began to crystallize out gradually over the following fifty years. The slower of the two to gain any recognition was 'evangelism'. Despite Charles Adams' redefinition, this noun remained a mainly negative or hostile term until around 1920. It was, however, understood by some Evangelicals as a positive term meaning all that they as Evangelicals stood for. As the renowned Baptist preacher Spurgeon wrote in 1888: 'Here is an inner core of Evangelism in which all true believers are one.' 'Evangelization' on the other hand had moved from Hobbes' definition in 1651 as being simply a 'proclamation of Christ' and now covered far wider ground as the process of evangelizing and the state or condition of being evangelized or even christianized.

As the two nouns came into wider use it became clear that each's circle of users understood its term in a comprehensive sense and intended it to replace the other as the definitive noun. But at this stage the two were not yet regarded as exact synonyms. ■

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NEW EVENTS



■ Successful "Read the Bible" campaign

A widespread 'Read The Bible' campaign has been launched by the Peruvian Bible Society. Over 1,000 promotional signs have been placed on buses. September is Bible month in Latin America because the first complete translation of the Bible to Spanish was published in September 1569 in Basilea, Switzerland. Some 150,000 Bibles have been distributed in the past year, 40,000 New Testaments, 170 Bible readings, 200,000 readings for children and 6 million flyers, according to the Bible Society. Moreover, these were not just distributed in Spanish, but also in dozens of native languages from the Andes and the Amazon basin.

■ New churches due to "Target 2000"

More than 6,000 churches have been planted in Zimbabwe since 1992, as a result of a plan called "Target 2000", in which churches and denominations aimed to plant 10,000 churches between 1992 and 2000. The program has resulted in more than a million converts to the evangelical churches. (*International Revival Network*, 9/3/98)

■ Closed borders cause creative evangelism

Although the border between Afghanistan and Pakistan has been closed due to the recent cruise missile bombing by the United States, the evangelism of Afghans doesn't need to be stopped. This is best exemplified by a recent evangelism campaign at a city "known for Muslim fanatics and Christian martyrs" (*Religion Today*, 9/30/98). About 2,500 people participated, including several Afghani and Pakistani Muslims. About 300 expressed a desire to become Christians.

■ US sign anti-persecution bill into law

The US Congress passed the International Religious Freedom Act without opposition on October 9, and president Clinton confirmed that he would sign it into law. The bill was a revision of the earlier Freedom from Religious Persecution Act, which, though stronger, did not pass into law. The new act establishes a bipartisan commission selection by the president and Congress, which will report annually on countries guilty of committing or permitting violations of religious liberty. The president is required to respond to the report, and has options ranging from diplomatic protest to economic sanctions.

■ Pakistan moves a step close to Sharia law

On October 9—the same day the US Congress passed the International Religious Freedom Act—the lower house of Pakistan's parliament passed a constitutional amendment declaring the Islamic Shari'a code to be the country's supreme law. The amendment, which passed 151-16, must pass the upper house of parliament as well. If it becomes law, it will give Pakistan's federal government sweeping powers to impose laws based on the Koran—a step toward creating a fully Islamic government. The government will be 'obliged' to enforce daily prayers and annual tithes, and Shari'a law would override the constitution, and law, over the judgement of any court. The action drew criticism from human rights groups and accusations of power plays; some believe prime minister Sharif is attempting to defuse pressure from Islamic fundamentalists which increased after U.S.-led economic sanctions were imposed on Pakistan for its May nuclear tests. The amendment could pave the way to increased restrictions and a hardline Islamic regime such as that of Afghanistan. To become law it requires a two-thirds vote in the Senate, which will be difficult to achieve.

■ New cooperation

Four U.S. denominations will celebrate their new relationship of 'full communion' at a worship service at Chicago's Rockefeller Chapel Oct. 4th. The Evangelical Lutheran Church in America, Presbyterian Church (U.S.A.), Reformed Church in America, and United Church of Christ agreed in March to enter into full communion after a yearlong series of votes.

■ Billy Graham crusade echoed on the Internet

The Billy Graham crusade at Raymond Jones Stadium in Tampa, Florida on October 24 will be echoed live on the Internet from 7 to 9 p.m. EST. Any individual in the world with a standard Internet browser equipped with RealPlayer will be able to log on to the site and watch the webcast. The sermon will be simultaneously translated into Cantonese, Mandarin, Spanish and Vietnamese (*Religion Today*, October 16, 1998).

NEW PLANS



■ Evangelism Explosion targeting 3,000 peoples by 2025

Evangelism Explosion plans to reach about 3,000 tribes and 2,000 different language groups in the next 20 years. They are getting around the problem of training illiterate workers by using flip-charts and picture books to teach principles of faith and evangelism. The method saves money because the ministry does not have the cost of translating materials into various languages. (*Mission Network News*).

NEW STATISTICS



■ Holiday spending

Americans spend \$2.5 billion on Halloween, the second largest holiday after Christmas (*US News & World Report*, November 3, 1997). The Christian portion of this spending is on the order of \$1 billion. By contrast, Christians in America contribute roughly \$80 million to foreign missions spending—and perhaps only 1% of that goes for missions to World A.

■ Church networks in Saudi Arabia

The United Churches of Saudi Arabia are a loose network of churches that represent some 40,000 foreigners who secretly practice Christianity in Saudi Arabia (*Pulse*, October 2, 1998). There are about 300 congregations some with up to 100 members. More than half a million others would participate if given the freedom, according to one UCOSA leader.

■ Global software piracy is a mounting problem

Statistics published by the business Software Alliance and the Software Publishing Association demonstrate the rampant structure of sin found in software piracy. Worldwide, 40% of all software in use is pirated. Each region's percentage of software pirated breaks down as: Eastern Europe, 77%; Middle East, 72%; Latin America, 62%; Africa, 60%; Asia, 52%; Western Europe, 38%; North America, 28%; (*Windows Magazine*, November 1998). Some Christian organizations often find themselves in the position of having pirated software simply because they cannot afford the high cost of software they feel they must have to do their job. Organizations ought to look at shareware, freeware, and their own fundraising practices in order to get workable software if they are in this position. Other organizations sometimes find that employees have loaded software; a strict review policy is the answer to this problem.

NEW BOOKS



■ Recent titles with bearing on our monitoring purpose

US in the world is a series of 24 fact sheets, each of which profiles the population/environment trends of a state and its comparable developing country (i.e. Colorado vs. Nepal). States were matched with countries facing similar demographic, environmental and socioeconomic challenges. The series would be useful for matching World C cities with World A cities (*Population reference bureau*, 800-877-9881, \$12 per set).

Four millennia of opium use (including its modern derivatives—morphine, heroin, and laudanum) are examined in *Opium: a history* by Martin Booth (St. Martin's Press, 1998, 381p, \$24.95).

Blur, the speed of change in the connected economy by Christopher Meyer and Stan Davis (Addison-Wesley, 1998, \$25.00) gives a sweeping but superficial look at the New Economy. For a more in-depth analysis of the rapid changes in the global economy see *Competing on the strategic edge: strategy as structured chaos* by Shona L. Brown and Kathleen M. Eisenhardt (Harvard Business School Press, 1998, \$27.95). 75 essays edited by Carl Stern and George Stalk, Jr. trace their firm, Boston Consulting Group, through three decades of changing business strategy in *Perspectives on strategy* (John Wiley & Sons, 1998, 336p, \$29.95). *The profit zone* by Adrian Slywotzky and David Morrison (John Wiley & Sons, 1998, 352p, \$29.95) identifies 22 different strategies that companies have used to increase their profits. Father-and-son team David Matheson and Jim Matheson say that the key to good strategy is to plan carefully, considering every possible option and then working out its likely effects from start to finish. Their book is *The smart organization* (Harvard Business School Press, 1998, 292p, \$29.95). The latter three are reviewed in *The economist* (July 11, 1998 supplement).

In the post-Cold War world there are still many potential threats such as a lethal airborne virus, a fascist coup in a nuclear-armed country, or newly-opposed alignments (e.g. West vs. Islam). These scenarios and others are examined in *Sources of conflict in the 21st century* edited by Zalmay Khalilzad and Ian Lesser (Rand, 1998, 336p, \$20.00). Lawrence Freedman of King's College, London admonishes strategists to avoid one-dimensional solutions in *The revolution in strategic affairs* (Oxford University Press, 1998, 87p, \$28.95).

Contemplating the rise of Scottish nationalism before his death in December 1996, author Raphael Samuel wrote, "If the United Kingdom continues to unravel, the word 'Britain' may become as obsolete as 'Soviet' is in post-1989 Russia." These ideas are further explored in posthumous essays collected under the title *Island stories: unravelling Britain* (Verso, 1998, 416p, \$35.00).

The evolution of the English Bible: from papyri to King James edited by Kathryn L. Beam and Traianos Gagos (University of Michigan Press, 1997, One PC/Mac CD-ROM, \$59.95) provides an interactive, guided tour of the evolution of biblical text and images over the course of sixteen centuries.

Life by the numbers by Keith Devlin (John Wiley & Sons, 1998, 224p, \$29.95) illustrates how mathematics answers so many questions about our everyday world, from deep-sea volcanoes to measuring the public mood.

Using a philosophical and theological theory called "emergence," Jennifer Cobb traces our split between mind and machine to false dualism that runs throughout Western thought in *Cybergrace: the search for God in the digital world* (Crown, 1998, 272p, \$24.00).

Walter Wink applies his analysis of the "powers" found in the New Testament to today's global scene in *When the powers fall: reconciliation in the healing of nations* (Fortress Press, 1998, 96p, \$12.00).

Anthony B. Pinn examines the rich diversity of Black religious life in four non-Christian indigenous movements in *Varieties of African American religious experience* (Fortress Press, 1998, 256p, \$20.00).

Buddhism and Hinduism in America are examined in *Asian religions in America: a documentary history* edited by Thomas A. Tweed and Stephen Prothero (Oxford University Press, 1998, 432p, \$24.95pb).

An important tool for anyone concerned about the Muslim world is *Muslim perceptions of other religions: a historical survey* edited by Jacques Waardenburg (Oxford University Press, 1999, 320p, \$80.00).

The Reformed family worldwide: a survey of Reformed churches, theological schools, and international organizations edited by Jean-Jacques Bauswein and Lukas Vischer (Eerdmans, 1998, 688p, \$35.00) is a well-organized guide to the Reformed tradition around the world.

Taitetsu Unno offers a highly-readable introduction to one of the most popular forms of Buddhism in Asia in *River of fire, river of water: an introduction to the Pure Land tradition of Shin Buddhism* (Doubleday, 1998, \$12.00).

A collection of essays on martyrdom appears in *The terrible alternative: Christian martyrdom in the twentieth century* edited by Andrew Chandler (Cassell, 1998, 192p, \$24.95).

El Hassan bin Talal writes about the Christian traditions in and around the birthplace of Christianity in *Christianity in the Arab world* (Continuum, 1998, 176p, \$14.95pb).

As we approach the year 2000 more attention is given to the significance of Jerusalem. See *Jerusalem: its sanctity and centrality to Judaism, Christianity, and Islam* edited by Lee Levine (Continuum, 1998, 540p, \$75.00).

Bruce B. Lawrence contends that violent Muslims are a small minority in *Shattering the myth: Islam beyond violence* (Princeton University Press, 1998, \$24.95).

Paul G. Hiebert explores the question of epistemology and its impact upon how we view and do mission in *The missiological implications of epistemological shifts* (Trinity Press, 1998, 112p, \$10.00).

Christianity in South Africa: a political, social, and cultural history edited by Richard Elphick and Rodney Davenport (University of California Press, 1998, \$19.95pb) brings recent events in South Africa into the context of the longer history of Christianity in Africa.

The Jews of modern France by Paula E. Hyman (University of California Press, 1998, \$16.95pb) is the latest in the series *Jewish communities in the modern world*.

The latest study from the Nanzan Library of Asian Religion and Culture is Mark R. Mullins' *Christianity made in Japan: a study of indigenous movements* (University of Hawaii Press, 1998, 280p, \$24.95pb).

The crescent and the cross: Muslim and Christian approaches to war and peace edited by Harfiyah Abdel Haleem, Oliver Ramsbotham, Saba Risaluddin, and Brian Wicker (St. Martin's Press, 1998, 248p, \$65.00) offers a variety of viewpoints on this important subject in today's world.

Muslims and Christians face to face by Kate Zebiri explores a wide range of modern Muslim and Christian writings (Oneworld Publications, 1998, 268p, \$22.95). *Christian-Muslim encounters* edited by Yvonne Yazbeck Haddad and Wadi Z. Haddad (University Press of Florida, 1998, \$29.95pb) documents many centuries of interaction.

Christianity for the 21st century edited by Philip F. Esler (T&T Clark, 1998, 288p, \$19.95) considers how Christian resources can be mobilized for a more compassionate and informed approach to the future.

NEW TRENDS

■ Churches use Halloween to evangelize

Several USA churches use Halloween night to offer outreach ministries. Some use community fair-type events such as "Light the Night" (First Baptist Church, Florida) or the "Hoe Down Carnival" (World Outreach Community Church, Tennessee). Others are answering American's 'thirst for terror' with more controversial Christian 'scare houses' where visitors take a walking tour of a house and encounter actors portraying the graphic consequences of bad choices by those who reject God and good choices by those who accept God. This is another example of the plethora of evangelistic opportunities offered to Western citizens.

■ Changing views in church attendance

A Gallup poll on Danes' attitudes to the Evangelical Lutheran Church in Denmark revealed three basic orientations. More than one third of those polled never attend church, about half go to church for the traditional rites of passage (wedding, baptisms, funerals, etc), and some 10% attend church regularly or at least from time to time. Church membership was deemed important to 76% of the female respondents, while only 50% of the male respondents thought so. The persons polled were generally very satisfied with their pastors, although only 25% of them would confide their problems to a pastor.

■ Seeking clear definitions

The Fall 1998 issue of *Mission* (published by the Society for the Propagation of the Faith) sponsored an essay contest on the subject of 'Who is a missionary?' The winning essay, by Christina Martini, illustrates a problem that many people in the Christian church have. We tend not to stick with clear definitions. Ms. Martini begins by citing the Webster's definition of a missionary: 'a person sent on a mission, specifically, a person sent out by his church to preach, teach, and proselyte in a foreign country.'

However, she then counters this by suggesting that each individual is a missionary—if not abroad, then certainly to their homeland. Unfortunately, this definition waters down the term. C.S. Lewis makes this point clearly in *Mere Christianity* when he discusses the lapse in meaning for the word *gentleman*. The term used to mean a landowner, but now merely means 'a mannerly person'. If we are to take the word 'missionary' and apply it to everyone, then it loses its special meaning. We are all called to be *witnesses*, and all to *evangelize*. However, we should reserve the term 'missionary' for full-time church workers collectively engaged in outreach to non-Christians.

■ Immigrants to West suffer loss of health

Although many come to the USA to find a better life, a growing body of scientific study suggests immigrants are actually becoming more susceptible to ailments, depression and substance abuse. The loss of patterns of extended families, cultural requirements to eat nutritious foods and avoid drugs and divorce, and stable religious affiliations all contribute to ill health (*Science news*, September 12, 1998, p. 180). Agencies may find ministries related to disease prevention and better cultural assimilation to be valuable.

■ Feed the hungry of North Korea

North Koreans are facing another year of food shortages. Soil deterioration and flooding are responsible for the shortfall. Three years of flooding and drought have left the population on the brink of famine, which may continue for several more years. Several relief agencies are responding to the crisis, presenting numerous opportunities to witness.

■ Global workplace violence

A 1996 study by the International Labor Organization reveals non-sexual workplace violence is a global problem. Women fall victim to such violence more than men—in some countries by as large a margin as two to four times. The worst countries for men are: France (11.2% of male workers), Romania (8.7%), and Argentina (6.1%). For women, the worst countries (excluding countries like Pakistan and Afghanistan which refuse to report) are: Argentina (11.8%), France (8.9%), Canada (5.0%) and the USA (4.2%).

■ Ecological change causes nomads to settle

The Soil and Water Conservation Project, run in Ethiopia since 1985 by the Lutheran World Federation Department for World Service, has caused long-term changes in the nomads of the Issa and Oromo tribes. Many of these nomads have settled onto farms and raise vegetables and fruits. The program is run in cooperation with the Ethiopian Evangelical Church Mekane Yesus, which has 2.2 million members. The effects in the affected areas are noticeable: increased household income through the sale of surplus produce, more reliable nutrition, better social services and good drinking water supplies, as well as the easing of the work load and improvement of the status of women in their families and communities.

■ Developing global teams

In the secular business world many multinational companies have begun to develop 'global teams': groups of workers whose individual members live in dispersed areas across the world (*Technology review*, July/August 1998, p. 33). Some companies avoid global teams altogether. One cited example is Microsoft, which keeps all its teams on its Redmond, Wa. campus. However, many other organizations, including Intel and HP, are finding global teams to be increasingly popular and useful. Many mission agencies field workers in nearly every country in the world, and so face many of the same problems as these multinational companies.

One barrier is communication. Team managers solve this by traveling to visit individual members of teams, and using voice-mail, e-mail and videoconferencing to stay in touch. A second barrier is culture: differences between various peoples can be obscured by using a single language to communicate. Cultures face deadlines, for example, in different ways. Team members must work hard at cultural nuances to overcome this problem. Another barrier can be jealousies between members of different cultures, particularly over lifestyles and incomes. Secular companies have overcome this barrier by giving team members in the developing world special perks like travel to vacation packages, new cars, bonuses, stock options, and special equipment. Mission agencies can't necessarily use this solution, but could at least provide lifestyle levels which are comparable from country to country—including standardized health insurance programs, life insurance, education packages and the like. The lack of these sorts of programs has been cited as a major reason for missionary attrition (*India Mission Association*, August 1998).

World Evangelization Statistical Monitor

Below we examine the growth in the Marginal Tradition from 1900 to 2000, expressed as each region's percentage of the global Independent community.

	1900	2000
Africa	0.1%	10.5%
Asia	0.0%	9.4%
Europe	11.1%	12.7%
Latin America	0.4%	25.3%
Pacific	0.5%	1.7%
North America	87.9%	40.4%

Source: World Evangelization Database, 1998.

NEW TECHNOLOGY



■ Web broadcasters may face new regulations

USA government regulators have kept their distance from the Internet in the past, but when cable providers begin to deliver Internet content the FCC may begin to take part. A new 129-page report from the government agency suggests that the government may need to 'develop a new regulatory paradigm and language that fits the new global communications medium known as the Internet.' Agencies using the web for evangelism and broadcasting religious programming may need to keep a close eye on potential regulation and its impact on their work.

■ Do you really need to upgrade?

Many mission agencies have older computer systems and legacy software. They constantly question whether or not they need to upgrade their systems—and if so, then to what. The latest Pentium chip, the 450Mhz Pentium II, came out just this fall, and already Intel is preparing to usher in 500Mhz machines. If you're questioning whether you really need to upgrade your technology systems (computer hardware or software), remember that a speed difference in the neighborhood of 10% is virtually unnoticeable to the average user. This is the sort of difference between a 28.8K modem and a 33.6 modem, for example. On the other hand, a 50% speed difference—such as you will find between a 300Mhz and a 450Mhz computer—can be easily detected.

Still, for average daily tasks (word processing, spreadsheet analysis, e-mail, etc), a bottom-end PC or even a used "low-end" PC—for example, a Pentium 120—running an office suite and connected to the Internet via a 28.8K modem is sufficient. High-end data analysis (such as you might find when doing large amounts of research or donor analysis) might require a faster computer. However, most mission agencies don't need the latest and greatest hardware and software. At the GEM office, for example, we perform all of our analysis on our databases (the largest of which contains more than 30,000 records) on a mixed network of IBM and Macintosh machines. The fastest of these is a Pentium 166, and most of our analysis can be accomplished in less than 10 minutes.

■ What will replace the floppy disk?

The floppy diskette has been around for years, migrating from its early 8" 180K format to its current 3.5" 1.44MB format. Now new technologies are poised to do away with the floppy disk altogether. The two best contenders include Iomega's 100MB Zip Drive and Imation's 120MB SuperDisk. Although the Zip Drive is better known, the Superdisk stands a better chance of succeeding the floppy disk, since it's backward compatible to existing 3.5" floppies. Both drives can hold more than 70 floppy disks (the SuperDisk can hold 83), and both are faster to access.

■ PCs bloom in the desert

The Middle East computer market is growing twice as fast as the world average, and the launch of the Internet in the region is likely to keep it that way (*Wired News*, October 30, 1998). The region's largest tech show, Gitex, has 450 exhibitors and notes an average of 25% growth in the PC market—and as much as 40% in some nations. The Middle East has the world's second highest software piracy rate (72%). The Middle East market represents 1% of the world's computer industry. Tentmakers and Christian computer service providers could find opportunities here.

■ Voice recognition on the event horizon

When multimedia graphics became the rage, Intel began building instructions into its Pentium-series chip to optimize advanced graphics processing. Now the company has spied another trend on the event horizon: voice recognition. In order to spur this along, it will begin building optimized voice recognition instructions into its new processor code-named Katmai. Many experts believe this will help to grow the voice-recognition market just as the multimedia instructions paved the way for a new generation of computer games and graphics applications.

■ The Creator is a Person

"The regularity of the world that the Creator sustains is the regularity and consistency of a personal God, and not an impersonal thing like a force."

—Scientist-theologian John Polkinghorne
Books & Culture, September/October 1998

AD 2025 Global Monitor

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AD 2025 GLOBAL MONITOR



A bimonthly trends newsletter measuring the progress of world evangelization into the 21st century

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Area in black above = World A, the unevangelized world

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NEW COMMENTARY

■ Lessons from global mergers

'Big is in, and very big is very in,' writes Daniel Yergin in an article for *Time*. Examining the megamergers over the past decade, he notes several points on the topic of globalism which can be of interest to mission agencies with their own global goal of preaching the Gospel throughout the world.

Many large companies find they must expand outside the borders of their 'home' countries if they are to continue to expand and grow, and thus meet the objective of providing shareholder value. As they do, they drive the new trend of globalization—doing business worldwide. This trend is creating several new realities that companies must deal with: work going on 24 hours a day, money moving instantaneously due to electronic transfers, new electronic avenues for multi-million dollar frauds, the challenge of global branding over multiple cultures and multiple languages, the changes in the very idea of work location and job descriptions.

In order to meet the challenge of globalization, companies from around the world have been spending more and more money to buy other companies. A sample list of these mergers include:

- The \$7.3 billion acquisition of Marion Merrill Dow Inc. by Hoechst (Germany).
- The \$7.9 billion acquisition of SmithKlineBeckman by the Beecham Group (Britain).
- The \$1 billion acquisition of Random House Publishers by Betelsmann A.G. (Germany).
- The \$6.5 billion acquisition of Federated Department Stores (parent of Macy's) by Campeau Corp. (Canada).
- The \$4.8 billion acquisition of Columbia Pictures by Sony (Japan).
- The \$5.8 billion acquisition of Pillsbury Co. by Grand Metropolitan (Britain).
- The \$5.3 billion acquisition of Mercury Asset Management Group (Britain) by Merrill Lynch & Co.
- The \$39.5 billion acquisition of Chrysler (USA) by Daimler-Benz (Germany).

Mergers tend to be driven by market logic as companies seek to assemble the right parts to win in their core industries. Sometimes the mergers work out well, and sometimes they don't (most notably in the case of Sony's purchase of Columbia Pictures). One of the biggest problems is for a company that becomes a global giant to still remain nimble and adaptable.

Unfortunately, some mission agencies trying to expand into multiple countries—thus becoming global in themselves—often fail

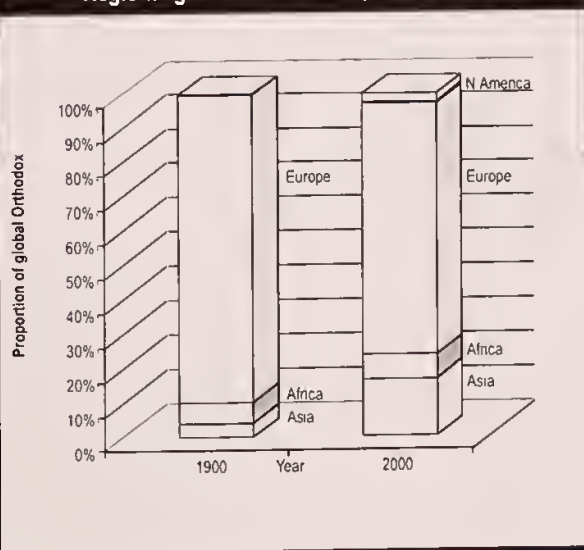
to invest the same amount of time and consideration that large corporations do before entering a new market or examining a potential acquisition. In their quest to 'be everywhere,' agencies can deploy small teams prematurely.

It's true that we have to make progress and we have to reach the world for Christ. It's true that we have both the resources and the manpower to achieve the job, if the proper deployments are achieved. However, it's also true that the church is not properly deployed, and it will take time to redeploy our assets and reorient our strategies.

When we leap before it's time—without well-laid plans, without adequate resources, without trained personnel, without long-range goals—then we are putting ourself at risk of long-term failure. Some companies—notably Sony—went on recent buying sprees, only to have to divest themselves of the same businesses later, at a staggering loss, when they failed to make them work. It would be better to wait a year and deploy an adequately prepared, oriented, and resourced mission team than to deploy a single couple now.

The unevangelized world is not an easy field to work in. There will be a price to be paid. The important thing is to grow in a strong, controlled fashion so that we don't wake up one morning and find the entire house falling down about our ears.

Regional growth of Orthodox, AD 1900-2000



■ The impact of sin on churches

The sexual structure of sin has a direct impact on churches through the sin of child abuse. Beyond the immediate harm, a long-term effect is the increase in cost for insurance coverage (*Faith today*, March/April 1998). Insurance against child-abuse claims is more and more difficult to obtain, and some churches are being forced to drop family programs as a result.

■ Top 10 growth trends for growing churches

In "Trends for a growing church" in *Growing churches* (Fall 1998), Daryl Eldridge cites 10 growth trends which include:

1. Emphasis on Sunday School.
2. Sunday school evangelism.
3. Christ's call to commitment.
4. Ministry-based evangelistic programs.
5. Church leadership training.
6. Resources and programs for families.
7. Careful planning.
8. Empowerment of the laity.
9. Gender-based programming.
10. Expanded discipleship training.

Conspicuously absent from this list is any mention of an overseas missions program, or any kind of emphasis on the unevangelized. Such 'recipes for success' which avoid the troublesome issues of persecution, restrictions, and the difficulty of evangelizing in World A are one of the reasons why the unevangelized have yet to hear the Gospel, while the average individual in the West is influenced by it on an average at least once daily.

■ New study confirms risks of smoking

A new study published in the October 7 issue of the *Journal of the National Cancer Institute* states that nonsmoking adults chronically exposed to pollutants emitted by the cigarettes of a spouse or coworker face a roughly 20 percent increased risk of lung cancer (*Science news*, October 17, 1998). The increased risk diminishes with time; if exposure only occurred in childhood or more than 15 years ago the increase is reduced to virtually nil. These findings continue to illustrate the damage done both to smokers and those around them. Unfortunately, as a result of the growing awareness in the Western world of the dangers of smoking, many tobacco companies are exporting their product to less-developed nations in order to remain profitable. Many of these countries are squarely in World A. A better approach would be to find new alternate uses for tobacco. Some companies are investing research funds into developing just such uses.

■ Saturation evangelism is its own worst enemy

Virtually everyone in a World C country has an awareness of Christ, Christianity and the Gospel. While their perception of Christianity may be positive or negative, all feel they understand all they need to know about it. Thus, when presented with an evangelistic 'offer' (the chance to hear more about Christ)—they are often quick to turn away from it. Developing new ways to reach people with the Gospel unfortunately often involves finding methods to 'sneak up' on them. This approach can backfire as people feel insulted at being tricked. It is time for Western churches to rethink the way they evangelize, perhaps reducing the number of presentations they make during a year, at the same time improving the quality of the presentation. Simultaneously the same time churches can increase their commitment to evangelism in World A, where they will see far more

AD 2025 Global Monitor

Founded in 1990 by David B. Barrett and Todd M. Johnson as the *AD 2000 Global Monitor*. Renamed *AD 2025 Global Monitor* in 1995. This new date is some 30 years in our future and it is a key projection date used in the United Nations Demographic Database—an important tool for monitoring countries, peoples, languages, and cities. Additionally, AD 2000 is now too close for goals related to a comprehensive evangelization of the least-evangelized peoples or World A.

Our purpose is to scan, measure, and monitor the church's progress in reaching the world with the Good News of Jesus Christ. "Scanning" means we range over the world's monthly output of 1,000 new books and articles related to our subject. "Measuring" means we aim to give precision to the 200 major topics comprising evangelization. And "monitoring" means we report on both progress and failure, especially as it relates to World A—the least evangelized individuals, languages, peoples, cities, and countries of our globe.

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NEW DOCUMENTATION



■ "Evangelize!"—Part 8

In this, the next part in our ongoing series on the term 'evangelize,' we examine the growth of the word 'evangelize' throughout the 19th century.

The rise and fall of the Watchword, 1870-1914

Earlier spokesmen had referred, somewhat wistfully, to the possibility of evangelizing the entire world. Hall and Newell in 1818 thought it was a matter of furnishing the requisite number of foreign missionaries for the work of preaching. Shaftesbury realized that since resources were already adequate it involved the will of the Church. Now began in earnest detailed investigation of how this might be done. Emphasis began to be placed on the actual possibility of reaching the whole world, if only the Church could be roused to take the matter seriously. In 1871 a sermon preached in London before the Baptist Missionary Society stated: 'If the Christian Church will give itself to this business of preaching the gospel, it has wealth enough and men enough to preach it, in the next 15 or 20 years, to every creature.' Similar interest was being aroused in Germany, where in 1884 the German Evangelization Society was formed.

In 1885, an article by the Protestant Bible expositor A.T. Pierson appeared in *The missionary review* (USA), of which he was editor, entitled 'A plan to evangelize the world'. He defined the process of spreading as evangelization, with a reference to the commission in Genesis 1:28:

The propagation which keeps God's deed alive on the earth, and eventually spreads the seed over the earth and subdues it, is evangelization.

Pierson is usually regarded as the originator of what would shortly be called the Watchery. Although linked with students in the popular mind, its origins antedate their interest and can be traced back to foreign missionaries on the field. But it was the 1886 Protestant student conference at Mount Hermon, Northfield, Massachusetts, USA, which provided the greatest impetus. Within two years, students who had then caught the vision of worldwide mission formed the Student Volunteer Movement for Foreign Missions (SVMFM). Its theme was the striking phrase which came to be termed the Watchery and later the Watchword: 'The Evangelization of the World in this Generation'.

In 1889 an English pioneer missionary, B. Broomhall, published *The Evangelisation of the World: o missionary band: a record of consecration, and on appeal*. This was an account of the valedictory meetings in Britain and first impressions as missionaries in China of the noted student leaders known as the Cambridge Seven, who joined Hudson Taylor's China Inland Mission. It included detailed statistics of the population of the world and of each of the Great Religions which, for 1889, were remarkably close to our present estimates for the global totals at that time.

The tendency to expand 'evangelization' to include all aspects of the subject was continued by R.N. Cust in his *Essay on the prevailing methods of the evangelization of the non-Christian world*

(1894). This was a critical survey of the methods of missionary societies. 'Evangelization' was now being defined to include all the many different methods being employed to spread the gospel.

Meanwhile, the theme was rapidly spreading at parish and grassroots levels. In 1895 L.D. Wishard produced, for home use, *A new programme of missions: a movement to make the colleges in all lands centers of evangelization*. In 1897 the CMS published in its *Church Missionary Intelligencer* (April, 253-8) a paper read at a clergy conference in Stockport, entitled 'The evangelization of the world in this generation'. 1897 was also the year of the 4th Lambeth Conference of the Anglican Communion, attended by 194 bishops representing 31 million church members across the world. Its resolutions urged 'the fulfillment of our Lord's great commission to evangelize all nations'.

'Evangelism' as applied methodology

By the 1890s, the word 'evangelization' had become inseparably associated with, and hence the hallmark and monopoly of, North American Protestant Evangelicals and British Anglican Evangelicals. Many other British Protestants believed in spreading the good news of Christ but, due to the influence on them of liberal theology, biblical criticism, and modernism, they did not wish to employ the same terminology. Besides that, they were also more concerned with evangelizing the secularized Western world immediately around them than with any grandiose global schemes. As a result, Scottish writer and evangelist Henry Drummond (1851-1897) coined the phrase 'the new Evangelism' and in 1899 after his death a book expounding it was published, defining it as follows:

By the new Evangelism is meant the particular substance and form of evangel which is adapted to the present state of men's minds. The new Evangelism, in a word, is the Gospel for the Age . . . I mean the methods of presenting Christian truth to men's minds in any form.

His chapter 1 elaborating on this was entitled 'The New Evangelism and its relation to cardinal doctrines'.

The term 'evangelism', therefore, was now being rehabilitated. Instead of allowing the word to retain only its negative connotations, or worse, seeking to put it forward as a better alternative to 'evangelization', Drummond and his circle were redefining it in quite new and important terms. 'Evangelism' was now to cover the reaching of the contemporary, secularized mind of man with the gospel. It was to include: (a) the basic nature and exact content of a message which, whilst remaining faithful to the irreducible essentials of Christ and his good news, would at the same time be intelligible, attractive, and acceptable to contemporary scientifically-minded man; (b) methods of approach to Western urban industrial society, and specific means of getting a hearing in the multifold circumstances of modern mass society; and (c) types of preaching and other activities which would be listened to and which would get through to such a society, and ways in which a positive response of acceptance could be solicited.

In brief, 'evangelism' now meant approaches, methods, and activities; it was concerned with methodology, and with applied methodology at the grassroots level in modern Western society at that.

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'Evangelization' as overall strategy

The protagonists of 'evangelization' had refined the concept to a fine degree of clarity and precision. Eugene Stock, historian of the Church Missionary Society, reported with enthusiasm in his 1899 magnum opus that the Student Volunteer Missionary Union (SVMU) were defining it as the presenting of the Gospel in such a manner to every soul in this world that the responsibility for what is done with it shall no longer rest upon the Christian Church, or on any individual Christian, but shall rest on each man's head for himself. 'Evangelization' thus was being developed to cover the concepts of the global spread of Christianity, the present status and extent of knowledge of the gospel, its availability to every last individual on earth, and the necessary strategy and goals required to achieve this end. Stock's exceptionally detailed 8-page subject index to the first 3 volumes of his 4-volume *History* devoted 19 lines to page references on 'evangelization of the world'. By contrast, his index devoted no lines at all to 'evangelism'; the term had not been used, because it had not been, and was not yet, part of the CMS vocabulary.

John R. Mott expounds the Watchword

It was a Methodist layman aged 35, John Raleigh Mott (1865-1955), who over the years 1886-1900 articulated the SVMFM's Watchword into coherent shape. This he did in a classic work entitled *The evangelization of the world in this generation*, published in New York in the year 1900. So well written was it that within a couple of years it had been translated and published in German, Norwegian, and Swedish, followed by Japanese, French, and other languages.

Even viewed from the standpoint of today, the book is exceptionally clear and readable, a masterpiece of orderly arrangement, with its amassing of reasons and arguments, and the presentation of formidable amounts of data supporting its arguments. Mott had previously consulted scores of persons intimately involved in the Christian world mission, and he included in his book numerous firsthand reports from the different countries of the non-Christian world. Mott's concise definition was as follows:

The evangelization of the world in this generation means the giving to all men an adequate opportunity of knowing Jesus Christ as their Saviour and of becoming His real disciples (1900:4-5).

Mott was not only the popularizer par excellence of the phrase 'the evangelization of the world'; he may also have created its abbreviated form 'world evangelization' with exhortations like: 'The enterprise of world evangelization calls for urgent and aggressive action' (1900:8).

For Mott, world evangelization was the making available of the gospel to all, the bringing of the gospel within the reach of all men. Following up the logic of his position, Mott explained with equal charity:

The evangelization of the world does not mean the conversion of the world within the generation. . . . it does not imply the hasty or superficial preaching of the Gospel. . . . It does not signify the Christianization of the world. . . . It does not involve the entertaining or supporting of any special theory of eschatology. . . . It is not to be regarded as a

prophecy.

Following our earlier analysis, we find from Mott's argument what his position in 1900 was. Throughout his classic, he used the words 'evangelize', 'evangelizing', 'evangelized', 'un-evangelized', 'evangelistic', and 'evangelization'; but he never used 'evangelism' except in a couple of random instances. At that time, 'evangelization' for him was the sole noun necessary to cover the whole range of meanings related to 'evangelize'. He was later to modify this position drastically, as our subsequent review of his books in 1915, 1937, 1939, and 1944 will shortly illustrate.

A major feature of Mott's book was the reports and prognostications he had solicited from various countries. He had asked colleagues and other missionaries abroad each to survey his country and then to assess what additional resources would be required to complete the country's evangelization. It is these diagnoses and prognoses which are of major interest. Here are 5 replies, arranged in ascending order of each country's resistance to Protestant missions.

Brazil. A Presbyterian missionary from the USA working in Brazil wrote, 'To evangelize Brazil in this generation it would be necessary to augment the foreign missionary force by 120 more ordained missionaries and 200 teachers.'

Korea. The veteran pioneer Dr. Samuel A. Moffett replied, 'Korea can be evangelized within the generation; but in order to accomplish it, there is needed an added force of forty thoroughly qualified missionaries of enthusiastic, victorious faith in God and His message.'

Japan. An optimistic note was sounded here: 'The Gospel can easily be preached to every person in Japan within the next 30 years. . . . Every door is open.'

India. The Anglican missionary bishop of Mombasa (Kenya) wrote, 'There are Christians enough in India to evangelize all her peoples and constantly to make the Gospel known in all her villages, if but God's Holy Spirit come upon them for the work.'

Arabia. It was from this heartland of Islam, totally resistant to Christianity, that the most devastating diagnosis and prognosis had come. Although this huge area with a population of 3 million had only 300 Christians in 1900 (almost all Catholics), the widely-experienced apostle to Islam, Samuel M. Zwemer of the Reformed Church in America, replied to Mott, 'Arabia could easily be evangelized within the next 30 years if it were not for the wicked selfishness of Christians.'

Mott's conclusions were reiterated throughout the book and subsequently then can be summarized in the words of his address of 28 April 1900 to the Ecumenical Missionary Conference, New York:

There is a large and increasing number of Christians who believe not only that it is the duty of the Church to evangelize the world in this generation, but also that it is actually possible to accomplish the task.

Unfortunately, the influence of the Watchword did not continue forever. In our next issue we'll look at the 14-year "highwater" period and touch on its decline.

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■ Church leaders urge members to avoid Y2K hysteria

Although a *USA Today* poll reveals a slight majority of Americans think the quality of their lives will be fraught with danger, most think new diseases will emerge and 51% believe civilization will be destroyed by a nuclear or manmade disaster during the 21st century. Some churches have divided over fears about the Y2K computer problem, and a few have even fired their pastors for not taking enough interest in the issue.

To counter the growing hysteria, many church leaders are beginning to step up and speak out on the subject. Bishops with the Evangelical Lutheran Church of America have released a pastoral letter entitled 'The Year of our Lord 2000' urging their members to 'ignore wild prophesies and rely on God' (*Religion today*, October 19, 1998).

■ Afghani women caught in Catch-22

By orders of the Taliban regime, Afghani women are not allowed to work or go to school—which means female doctors cannot practice, and women who want to be doctors cannot be trained. On the other hand, male doctors cannot see or touch the bodies of female patients (*New York Times*, October 9, 1998). As a result, health care for women in Afghanistan has effectively been terminated, and women die from illnesses left needlessly untreated. One woman, for example, died of appendicitis after being turned away from two hospitals. Women have been reportedly denied insulin for diabetes, and many have died at home during labor. Some human rights organizations, including the Feminist Majority Foundation, are trying to mount a campaign on behalf of Afghanistan's women, modeled on the worldwide effort that helped bring down racial apartheid in South Africa. What has the church to say about this situation?

■ India re-examining its religious identity

A phenomenal surge of Hindu fundamentalism has occurred over the past ten years as a reaction to inroads made by Islam and Christianity. A new concept, Hindutva, is making political gains (*Pulse*, October 16, 1998). It is a call by India's militant Hindus to transform India from a secular state to a religious one based on Hinduism. As a result of this environment there has been an increasing upsurge in restrictions and hostility toward Christians. Several states have passed severe anticonversion laws, and many do not permit mass evangelistic outreach. Christians aren't the only ones being targeted, however. One extremist slogan is "For Muslims there are only two places—Pakistan or the grave."

■ New wave of persecution in Laos

The ancient royal capital of Laos, Luangprabang, has been declared by UNESCO to be a World Heritage Site. The government used this as a pretext for the arrest and removal of all Christians from the city and surrounding areas, saying that since the historical city was Buddhist, the World Heritage Site must be Buddhist. The result: severe persecution of churches and Christians. Many of those arrested were Christians active in church ministry. In an effort to remove Christianity from Luangprabang province, fully armed army troops or police, together with other technical and government authorities move from village to village forcing people to sign documents of "resignation from Christianity". Those who refuse to sign are threatened, chased from their land or separated from their families (*Brigada mission mobilizers*, October 9, 1998). Christians will need to respond to this with anti-persecution advocacy efforts and with support for the persecuted church.

■ The transformation of the marketplace

Be on the lookout for a new set of phrases among businesspeople: knowledge management, team management, smart organizations, friction-free economy, entrepreneurial leadership, value creation, knowledge assets, and leveraging knowledge for strategic advantage. Businesses are experimenting to improve their operations by creating a new kind of hierarchy. The new hierarchy is "based on flexibility, teams and new management and organization paradigms." This is an innovation when considered in light of recent trends flattening or completely obliterating hierarchies in the business world. The new hierarchies emphasize middle managers while customers, companies and supplies are all considered "partners in the business process" (*The futurist*, October 1998:2 quoting *Future trends*, May-June 1998).

This trend holds great potential for the mission world where middle managers are often the key to implementing global strategy. While CEOs carry the worries of the board of trustees and others attempting to dictate strategy, and missionaries on the field have the attendant day-to-day challenges of their ministries, middle managers are often in a position to implement strategic decision-making. If mission agencies follow the trend above, significant progress could be made in reaching World A.

■ Ethnic nationalism as the source of many world problems

With 12,500 people groups but only 240 countries, many of the world's conflicts are ethnic in nature. Since 1945 some 15 million people have been killed as a result of ethnic violence (*Scientific American*, September 1998). Some examples include:

- 1947: communal riots in India leave several hundred thousand dead and 12 million refugees.
- 1994: civil war in Rwanda results in 1 million dead and 3 million refugees.
- Ethnic and religious instability has contributed to 6 military coups and 2 civil wars in Nigeria.

Ethnic diversity and tensions are one reason why the Gospel must be contextualized if it is to take root in a people group. Otherwise it will be perceived as an 'outsider religion' and only those who are already marginalized by the society will convert to Christianity—a larger people movement will not occur.

■ Massive unemployment in Indonesia

The ranks of Indonesia's unemployed is likely to swell to 20 million (20% of the nation's work force) by the end of this year. Rising unemployment and soaring prices on basic goods could spark more social unrest in this, the world's fourth most populous country.

■ First modern African missionaries in India

Ten Ethiopian missionaries, reportedly the first, visited India and spent three months visiting villages and preaching the Gospel. They saw more than 1,300 converts according to a report from SIM International published in *Religion today* (October 30, 1998). While most Third-World missionaries labor in their own countries, this is another example of the growing trend toward sending Third-World missionaries abroad.

■ Congo disaster provides commentary on spiritism

All the members of a Congolese soccer team were killed after being struck by a bolt of lightning that left the other team unhurt, according to a BBC report (October 28, 1998). The incident was reported in the Congolese *L'Avenir*, and the paper noted local opinion was divided over whether someone had put a curse on the visitors. This demonstrates the continued widespread respect for spiritistic beliefs.

NEW BOOKS



■ Recent titles with bearing on our monitoring purpose

The future in plain sight: nine clues to the coming instability by Eugene Linden (Simon & Schuster, 1998, 275p, \$25.00) draws subtle connections among such phenomena as the rise of infectious disease, population growth and migration, climate, and economic instability.

Historian Spencer R. Weart contends that fully democratic nations have never made war on other democracies, and probably never will, in *Never at war: why democracies will not fight one another* (Yale University Press, 1998, 432p, \$35.00). On the other hand, the story of 60 million people losing their lives in the first half of this century in Europe is told in *Dark continent. Europe's 20th century* by Mark Mazower (Penguin, 1998, 496p, \$28.00).

Jon Thares Davidann explores the history of the YMCA in Asia in *A world of crisis and progress: the American YMCA in Japan, 1890-1930* (Lehigh University Press, 1998, 208p, \$37.50).

The role of women in missions is strengthened by Bonnie Jean Markham's *Sarah and her missionary daughters: personal glimpses into the lives of 32 missionary ladies* (Word Aflame, 1998, 250p, \$9.99).

Christian Smith examines the paradoxical state of Evangelicalism in the USA in *American Evangelicalism. embattled and thriving* (University of Chicago Press, 1998, 310p, \$16.00).

The invisible computer: why good products can fail, the personal computer is so complex, and information appliances are the solution by Donald A. Norman (MIT Press, 1998, 302p, \$25.00) asserts that PCs are too difficult to use and do too many different things to do any of them well. He offers a plan for the human-based design process to rectify the situation.

Robert Greene sets out to codify "the timeless essence of power" in his new book *The 48 laws of power* (Viking, 1998, 452p, \$24.95), covering everything from the epic struggles of the noble Romans to an immense cast of ancient Chinese emperors.

To the burgeoning world of individual spirituality comes psychologist David Elkin's *Beyond religion: a personal program for building a spiritual life outside the walls of religion* (Quest Books, 1998, \$16.95). He explores eight personal paths to the sacred, including the Feminine, the Arts, the Body, Nature, Relationships, and Dark Nights of the Soul.

Illness and culture in the postmodern age by David B. Morris (University of California Press, 1998, \$27.50) explains why people who get sick in different cultures get sick differently.

Douglas S. Robertson highlights social change agents such as on-line books with all words linked to dictionaries, a universal language, and self-driving cars in *The new renaissance. computers and the next level of civilization* (Oxford University Press, 1998, 200p, \$25.00).

Ethnic conflict, the subject of many studies in the post-Cold War world, is the subject of three new books: *Power sharing and international mediation in ethnic conflicts* by Timothy Sisk (United States Institute of Peace, 1998, 143p, \$7.95), *War crimes: brutality, genocide, terror and the struggle for justice* by Aryeh Neier (Random House, 1998, 286p, \$25.00), and *Dictionary of international relations* by Graham Evans and Jeffrey Newnham (Penguin, 1998, 640p, \$14.95). All three are reviewed in *The economist*, October 17, 1998.

21st century technologies: promises and perils of a dynamic future (OECD, 1998, 170p, \$23.00) reviews the extraordinary promise of technological advances over the next 20 years and assesses some of the key economic, social, environmental, and ethical issues that decision-makers in government, business, and

society will face.

Colors of the vanishing tribes by Bonnie Young (Abbeville Press, 1998, 228p, \$67.50) offers a striking look at the artistic and cultural loss suffered by all when tribes become extinct.

A beautifully photographed book with an insightful look at the core of the Muslim world is Walter M. Weiss' *The bazaar: markets and merchants of the Islamic world* (Thames and Hudson, 1998, 256p, \$50.00).

A sin against the future: imprisonment in the world by Vivien Stern (Northeastern University Press, 1998, 407p, \$18.95pb) compares prison systems around the world and proposes alternatives to incarceration.

Buddhist fundamentalism and minority identities in Sri Lanka edited by Tessa J. Bartholomeusz and Chandra R. deSilva (State University of New York Press, 1998, 212p, \$19.95pb) is a collection of essays on how Sinhalese Buddhist fundamentalism affects the lives and identities of Sri Lanka's Tamil, Muslim, and Christian minorities.

The 100 most influential books ever written: the history of thought from ancient times to today by Martin Seymour-Smith (Citadel, 1997, 500p, \$34.95) lists these books in chronological order with a detailed study of the work's effect on civilization.

Calendar: humanity's epic struggle to determine a true and accurate year by David Ewing Duncan (Bard, 1998, 266p, \$23.00) traces the development of the modern-day calendar and describes how human experiences are shaped by their conception of time.

4000 years of Christmas. from Babylonian festivals and Druid rituals to Nordic saints and Christian celebrations by Earl Count and Alice Count (Ulysses Press, 1998, 112p, \$16.00) follows myth and folklore to the Near East, Rome, and northern Europe on through human history.

John McClelland studies the most important Western theorists and enduring political themes of the last two and a half millennia in *A history of Western political thought* (Routledge, 1998, 824p, \$30.00pb).

Reading scripture with the church fathers by Christopher A. Hall (InterVarsity Press, 1998, 226p, \$12.00) provides an introduction to the new commentary series Ancient Christian Commentary on Scripture (ACCS) as well as other new series devoted to early Christian biblical interpretation.

Manuel A. Vasquez's book *The Brazilian popular church and the crisis of modernity* (Cambridge University Press, 1998), a study of contrasts between the church and trends in sociology, recently won the 1998 American Academy of Religion (AAR) book award.

One of the first objective studies (not written by enemies) of a major Shiite Muslim community is *A short history of the Ismailis* by Farhad Daftary (Markus Wiener, 1998, 248p, \$24.95pb).

■ Do you value books?

"For books are more than books,
They are the life
The very heart and core of ages past
The reason why men lived and worked
and died,
The essence and quintessence
of their lives."

—Amy Lowell

NEW EVENTS



■ Church celebrates anniversary in Brazil

The Bolivian Evangelical Holiness Church (with Wesleyan roots) celebrated its 50th anniversary in Brazil on October 30 and declared its new goal of doubling its existing congregations and members. The church celebrated with a 'March for Victory' through the streets of La Paz and ended with a massive thanksgiving service in the Coliseum, featuring bands, indigenous music groups and a choir (*ALC News*, October 31, 1998).

■ No lack of missions interest

A new series of bulletin inserts distributed freely by the Southern Baptist Convention's International Mission Board jumped from a circulation of 50,000 for its first issue to more than 500,000 in its second. The growth indicates the wide-spread interest in missions on the part of American Christians. The challenge is to move these Christians from general interest into practical action.

■ New programs in Thailand

FEBC is airing programs on a local commercial station that broadcasts to 6 provinces; about 1,300 people are responding to the messages by letter each month.

■ Warfare destroys a year's shipment of Bibles

In another case of a structure of sin (warfare) impacting the church, rebels destroyed two container loads of Bibles headed for the Congo. The containers were set on fire when the seaport of Matadi was looted.

■ Denomination will abolish itself

Some denominations fail to adapt to new generations and eventually die out either through schism or the inability to add or keep new members. A new denomination, called 'Track One', seems to be accepting and anticipating this failure. It has written a 'death clause' into its organizational structure, intending to abolish itself in 20 years. Doug Murren, founder of the network, told the *Seattle Times* that 'the pace of cultural change in the century ahead will magnify, and the likelihood of remaining relevant 25 to 30 years is zero.' Track One is an association of 100 churches in the USA.

■ Valican holds symposium to examine Inquisition

A 3-day symposium of 50 scholars is being held to evaluate the Roman Catholic Church's culpability for crimes committed during the era of the Inquisition (*Religion today*, October 30, 1998). The meeting is part of Pope John Paul II's desire for the church to seek forgiveness for its sins before AD 2001.

■ New ecclesiastical crime

Investigators charge Sovereign Ministries International collected \$11 million to \$14 million from Christians in the USA, promising returns up to 600% and donations to needy ministries. This Ponzi scheme left much of the money unaccounted for, and only \$1.2 million has been returned to investors (*Religion today*, October 27, 1998). Ecclesiastical crime costs the church \$11.3 billion dollars each year—more than the total spent on global foreign missions.

New Web Sites

www.outbreak.org—Visit this page for the latest information about emerging diseases. It also contains a large amount of resources, as well as steps for becoming involved in virology or pathology and a reading list.

www.healthnet.org—This organization uses communication technology to distribute health information around the world. ProMED-mail is one of their conferences: a 15,000-member newlist which experts consider an indispensable medium for transmitting news of outbreaks.

www.bibliofind.org—Although the Amazon bookseller site is a well known way to purchase books, Bibliofind often succeeds in finding hard-to-find books that Amazon doesn't have in stock. Its catalog includes 7 million old, used and rare books offered for sale by 3,000 booksellers. For example, John R. Mott's *The pastor and modern missions* is available through Bibliofind for \$4.00, while Amazon didn't list it at all.

www.sim.org—Contains one of the best, easiest directories of mission agencies on the Internet. It's broken into four categories: Traditional, Relief, Mission Research & Support, and Denominational.

www.goshen.net—This site is a large collection of Christian resources, and though it doesn't devote a lot of space to overseas ministry, it does include a large number of links in its directory and it has an online searchable Bible.

www.gospelcom.net—Some of Gospelcom's partners include World A mission agencies. It also has its own unique resources (like online magazines), as well as some that are similar to those found at Goshen (including a Bible gateway).

www.download.com—If you are looking for the latest version of a utility or a software package, C/Net has a comprehensive site that is easily searchable and highly useful. C/Net also features reviews of new software.

www.tucows.com—A somewhat lesser known but perhaps far larger software download site is 'TuCows,' which sports a more useful interface than C/Net.

www.infind.com—A better search index: it retrieves in parallel from the major search indexes, eliminates duplication, then groups the results into categories.

World Evangelization Statistical Monitor

Below we examine the growth in the Orthodox tradition from 1900 to 2000, expressed as each region's percentage of the global Independent community.

	1900	2000
Africa	4.0%	16.4%
Asia	6.0%	7.2%
Europe	89.6%	73.6%
L Amer	0.0%	0.3%
Pacific	0.0%	0.3%
N Amer	0.4%	2.3%

Source: World Evangelization Database, 1998.

NEW TECHNOLOGY



■ Internet telephone calls growing

A new study from market researcher Killen & Associates anticipates great strides in Internet telephony (*Wired News*, October 28, 1998). By 2002 the report estimates 18% of all telephone calls made in corporations in North America will be Internet-based, with a value of US\$1 billion. By 2005 the percentage of calls is likely to grow to 33%. Internet telephony could be important to the mission agency of the future due to its flexibility, efficiency, lower cost, and increased security.

■ Digital radio to Africa and Middle East

WorldSpace Corp.'s Afristar satellite was launched on October 29, 1998, in a venture to provide digital radio service to Africa and the Middle East. The new system will use small satellite radio receivers about the size of current transistor radios and will deliver digital-quality sound. Two more satellites aimed at Asia and America are planned for launch in 1999.

■ Blocking pornography leads to blocking religious sites

In a speech given to the Media Institute, House Commerce Committee chairman Tom Bliley defended a new anti-pornography law and reported that more than 60,000 Web sites on the Internet feature explicit and obscene material available to children. A September crackdown on a US-based international club known as 'Wonderland' recovered more than 100,000 explicit images of children and resulted in the arrests of 100 people in 12 countries.

Due to this huge surge, a new industry is springing up: blocking access to adult-content newsgroups. Although this originally began as a system to help families keep their children out of such areas, it has gained an even bigger market in the corporate arena. It seems a great deal of corporate time is wasted using high-speed Internet access lines to surf pornography; with new software Internet administrators can block access to specific sites, IRC chat lines, FTP sites and newsgroups.

Unfortunately one aspect of this is that some Christian sites are being blocked as well. This is particularly true of sites where Christian views on issues like abortion and homosexuality are discussed or promoted; these are being blocked as 'intolerant.' Similar software is often used by foreign governments to block

access to sites like CNN and those maintained by Christian organizations.

■ Electronic software distribution ironed out

The process of purchasing and downloading software immediately (thus eliminating the need to make a trip to a computer store, and also making it easier to download upgrades or subscribe to enhancement services) has been refined over the past few years until now it is working fairly well—so well, in fact, that it is threatening the survival of conventional software resellers. One application of ESD is that workers in remote countries can update their software via the Internet. Long download times can be a barrier to this, however, especially in countries where every kilobyte and every minute spent online result in higher and higher phone bills. Still, ESD can be a boon to those who don't have a local computer store.

■ Distance education growing

Numerous colleges are offering distance education courses. ZDNet University has a different strategy: offering basic education courses on specific programming languages and application software. These courses are offered on an unlimited basis for a flat subscription fee of \$4.95 per month. Mission agencies and missions-related universities might consider a similar distance education program to provide basic missions-awareness courses via the Internet to their viewers. Such courses might include, along with the distance education version of *Perspectives*, specialized courses on Islam, Hinduism, Buddhism, cross-cultural missions, and the ethics of evangelism in a restricted-access society. Additionally, some courses could be designed for the continuing education of missionaries on the field. It will be important to design these courses to take up a minimum of bandwidth, but examining the role of video and audio as well as e-mail forums for conference participants will be necessary as well.

■ Missions or Imperialism?

"It can be plausibly argued that religious missions have on the whole been far more sensitive to the values of local culture than secular economic and military missions that disclaimed any cultural religious meddling."

—C. Norman Kraus
*An intrusive gospel? Christian missions
in the post modern world*

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AD 2025 GLOBAL MONITOR



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Area in black above = World A, the unevangelized world

No. 61

November/December 1998

NEW COMMENTARY

■ Saturation evangelism is its own worst enemy

One problem in the west is the enormous amount of mass evangelism that saturates our lives. Mass evangelism includes such strategies as radio and television broadcasts, every home crusades, literature distribution campaigns and direct mail. The difficulty with these plans in World C nations is two-fold:

First, little planning is devoted to separating Christians from non-Christians and targeting non-Christians with evangelistic messages. This is either because it's impossible to separate them (e.g. in a radio broadcast) or because it's difficult to separate them (e.g. being able to segment a mailing list to focus chiefly on non-Christians). So, much evangelism is 'wasted'—it is aimed at people who are already Christians. (It may be aimed intentionally, as in evangelistic programming geared toward re-evangelizing backsliders).

Second, the great quantities of evangelistic offers being poured into World C countries insures that virtually everyone—Christian and non-Christian alike—have an awareness of Christ, Christianity and the Gospel. Their perception of Christians may be either positive or negative, but virtually all feel they understand all they need to know about Christianity. Thus, when presented with an evangelistic 'offer'—the chance to hear more about Christ—perhaps through a tract, radio program, TV broadcast, or the like, they are often quick to turn away from it.

It is perhaps time for churches to rethink the way they initially approach evangelism in World C. Even more, it is perhaps time that we consider the 'unthinkable'—reducing the number of gospel presentations made in a given year in World C, in order to trade quantity for quality and better targeting.

At the same time, churches could increase their commitment to evangelism in World A (the unevangelized), where they will see far more eager response. Presently, more than 90% of our effort is devoted to the evangelized world, where people have already formed an opinion of Christianity; and less than 10% of our effort is given to the unevangelized world, where such opinions have not been formed.

The best thing would be to balance our evangelistic efforts: one-third for Christians (especially non-practicing, unaffiliated, or disaffiliated believers); one-third for evangelized non-Christians (using new and innovative strategies); and one-third for mass and direct evangelism in the unevangelized world. This kind of balance would be by far the most economical and appropriate use of the vast resources that God has blessed Christians with.

■ The regional growth of Protestants

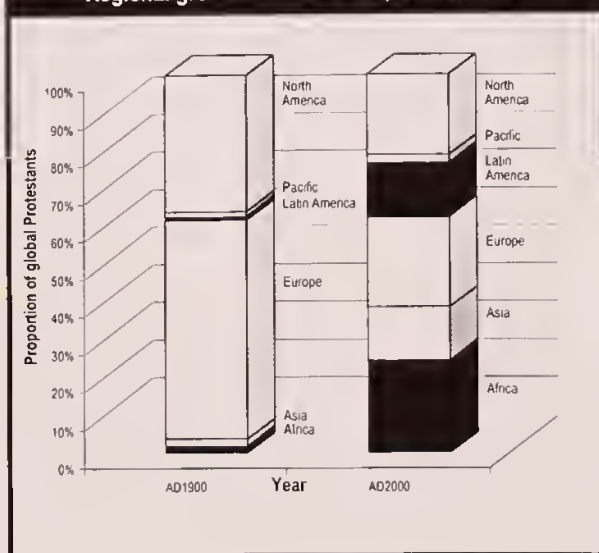
In the graph below we continue our series, begun in Monitor No. 57, illustrating the change in the distribution of Protestants worldwide over the past 100 years. In it we see the result of nearly a century of Protestant growth through rapid evangelization. Where Protestants were once heavily centered in the West (namely North America and Europe), they are now present in every part of the globe.

Africa claims the largest share, some 24.3%, with Europe's 23.4% close behind. North America is third, with 21.4%. This is a remarkable change from 1900, when North America and Europe together claimed over 90% of the world's Protestants.

Further, we can expect even more changes over the next twenty-five years and on into the next century. While Europe and Northern America are both heavily Christianized, Africa and Asia have only begun to be penetrated by Christianity (Asia in particular). The Asian and African population totals more than 2 billion people—dwarfing the populations of Europe and North America, and representing plenty of 'growing room' for Protestant Christianity.

Nonetheless, the vast majority of Protestant missionaries are working among the peoples of the world who are already heavily-evangelized, and, in many cases, heavily-Christian. Thus, at a time of tremendous opportunity for growth, Protestants find themselves poorly deployed and without a coherent global strategy.

Regional growth of Protestants, AD 1900-2000



2015 C.



■ Witness, not motive, counts when considering martyrs

Three teenagers in the United States are martyrs according to our definition: Nicole Hadley, Jessica James and Kayce Steger died December 1, 1997 after Michael Carneal fired a .22-caliber pistol at a prayer group meeting in the lobby of Heath High School in West Paducah, Kentucky. Five other students were wounded (*Associated press*, 3 December 1998).

In the same month, six priests in Congo were killed along with 50 others as they gathered at a church in Brazzaville to pray for a peaceful resolution to recent violence. They were part of a multi-denominational gathering trying to negotiate with a rebel militia called the Ninjas.

This year, on November 19, a family of 9 Pakistani Christians—including two infants—were murdered in Nowshera, Pakistan, allegedly by militant Muslims. The bodies were discovered with their throats cut. Some have alleged this murder was incited by a government-fostered "atmosphere of religious intolerance" exemplified by the recent proposal of prime minister Nawaz Sharif to institute a strict version of Islamic law similar to that practiced by Afghanistan.

In all of the above cases, the martyrs were not necessarily killed specifically for their faith. Carneal, for example, plead guilty but mentally ill to murder charges. The Ninjas of the Congo killed the priests because they were part of a mediation effort, not because they were Christians. Even more symbolic, the patriarch of the Pakistani family, John Bhatti, had been accused of practicing black magic; his behavior had already been questioned by the Christian community in his city.

However, as we've noted before, the word *martyr* comes from the original Greek word *martys*, which was the early Christian word for *witness*. The meaning of the word tells us that the motive for the killing nor the character of those killed isn't important—the key is the witness itself.

Throughout all of history Christianity has had numerous martyrs. In each case it is the witness, not the character, that counts. The persecution of the early church is an example: many Roman soldiers killed Christians, then repented and accepted Christianity as a result of witnessing their martyrdom. After refusing to further participate in the murder of Christians, they were thrown to the lions as well. Such soldiers weren't Christians long enough to have any sort of 'fruit'—to be 'good' or 'bad' Christians. Their death, nevertheless, was a witness for Christ, and thus they were martyrs.

Another example from more modern times are the Sudanese Christians who have been bombed from the sky during the ongoing attempt to Islamicize the country. These people cannot see their persecutors face-to-face. They do not have a last chance to 'witness' to their killers. However, they are being killed *because they stand for their faith*, and thus the motive for their killing makes them witnesses for Christianity. They do not have to see their killers to witness to them.

The death of each of the the three sets of martyrs noted above gave witness to Christianity. The first two, for example, were murdered while actively participating in a prayer meeting. Although there have been questions about the character of John Bhatti, the family in its entirety were regarded as being affiliated with Christianity and thus gave witness to that faith.

This and the fact that they were killed as a result of human hostility—not, for example, in an accident—makes them martyrs according to our definition: "Christians who die prematurely in a situation of witness as a result of human hostility."

Founded in 1990 by David B. Barrett and Todd M. Johnson as the *AD 2000 Global Monitor*. Renamed *AD 2025 Global Monitor* in 1995. This new date is some 30 years in our future and it is a key projection date used in the United Nations Demographic Database—an important tool for monitoring countries, peoples, languages, and cities. Additionally, AD 2000 is now too close for goals related to a comprehensive evangelization of the least-evangelized peoples or World A.

Our purpose is to scan, measure, and monitor the church's progress in reaching the world with the Good News of Jesus Christ. "Scanning" means we range over the world's monthly output of 1,000 new books and articles related to our subject. "Measuring" means we aim to give precision to the 200 major topics comprising evangelization. And "monitoring" means we report on both progress and failure, especially as it relates to World A—the least evangelized individuals, languages, peoples, cities, and countries of our globe.

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NEW DOCUMENTATION



■ "Evangelizer"—Part 9

In this, the next part in our ongoing series on the term 'evangelize,' we examine the growth of the word 'evangelize' throughout the 19th century.

1900-1914: the highwater mark of the Watchword

This theme and its brilliant articulation by John R. Mott set the scene for an unprecedented surge of enthusiasm for foreign missions from the USA and Europe. Together with it came a zeal for the total evangelization of the world unmatched in Christian history. Conferences, sermons, lectures, and publications all multiplied, resulting in waves of new recruits for Protestant and Anglican missionary societies and boards. The large 1902 4th International Convention of the Student Volunteer Movement for Foreign Missions, held in Toronto, Canada, produced a very large report of 691 pages entitled *World-wide evangelization, the urgent business of the Church*. In it, Mott's method of asking for surveys and prognoses was extended further to continents as well as lands. Summarizing for the African continent, T. Jays made an appeal for one foreign missionary to be found and sent for every 20,000 inhabitants. He wrote, 'We could evangelize Africa in the next forty years, if the church of Christ would arise and do His bidding.' That, indeed, had always been the obvious solution, but had always remained the unfulfilled condition.

Opposition from Germany

From the beginning, the Watchword had been espoused and welcomed in North America, Britain, and Scandinavia, but had received a cool reception from the rest of Europe, Germany in particular. A fair number of German books on the subject had, it is true, been published in the 1890s, including O. Marker's *Die Evangelisation* (Stuttgart, 1896) and J. Schneider's *Evangelisation und Gemeinschaftspflegen* (Gütersloh, 1897). But the leading German theologian and founder of the science of missions, **Gustav Warneck**, was a severe critic and the major detractor from 1895 to 1910. In his classic work *Evangelische Missionslehre* (1902) he devoted most of Chapter 32 to combating what he considered to be the naivete and fallacy of the movement for world evangelization. He was the first, but certainly not the last, to criticize proponents of world evangelization on the specious grounds that they were advocating 'blosse Kundmachung' (mere proclamation) rather than the building up of Christians and churches.

Expanding the concept

Meanwhile, mission strategists were expanding the meaning of 'evangelization' from global strategy to cover approaches, methods, and activities also. In 1902, Robert E. Speer published *Missionary principles and practice: a discussion of Christian missions and of some criticisms upon them*. One purpose of the book was 'to enforce the duty and privilege of the serious attempt speedily to evangelize the world'. In 1903, Mott addressed the Student Conference in Melbourne, Australia, and made a plea that Catholics must 'bestir

themselves if Roman Catholicism is to take the same aggressive part in the conquest of the world which Protestantism is destined to take'. In 1905 Mott produced *The home ministry and modern missions: a plea for leadership in world evangelization*. This was an address to clergy, to encourage promotion of the foreign missionary cause in the home church.

Throughout this period, new foreign missionary agencies, boards, and societies were being formed and were sending out thousands of recruits. Some included 'evangel-' in their titles, as did Evangelistic Faith Missions, founded in the USA in 1905. Altogether, the Watchword is generally held to have been responsible for sending overseas as foreign missionaries some 20,500 students over the next 4 decades.

Much of the flood of new literature on the subject was designed to educate home clergy, seminarians, and other students. In 1908 three such studies appeared which were enthusiastically received. The CMS worker G.T. Manley provided a textbook for study circles, an Old Testament exegesis entitled *The Gospel in the Psalms being a study of the commission to evangelize the world as foreshadowed in the Psalms*. W. T. Whitley delivered the 1907 Gay Lectures at Southern Baptist Theological Seminary, Louisville, Kentucky, USA, and in 1908 published them, revised, as *Missionary achievement a survey of world-wide evangelization*. And J.L. Barton wrote a textbook for voluntary mission study classes in USA and Canada colleges, with the title: *The unfinished task of the Christian church. Intraductory studies in the problem of the world's evangelization* (1908). For him, evangelization meant the use of all and every type of means, especially Christian schools and colleges.

Despite this vast ferment of excitement and literature on evangelization, Christian scholarship at this period largely ignored the subject. A representative case was James Hastings' influential *Encyclopedia of religion and ethics* published in 12 volumes (1908-27). Despite massive treatment of each and every aspect of the Bible and Christianity, it contained no articles on evangelize, evangelism, evangelization, the Watchword, or world evangelization.

1910-12: Edinburgh and the IRM

The greatest of the whole series of Protestant/Anglican world missionary conferences was convened in Edinburgh, Scotland, in 1910. Mott was still the dominant figure, and the emphasis was still, in the words of its Report, on 'Carrying the Gospel' to the entire non-Christian world. The task of evangelizing had become broader and the emphasis now was that 'Evangelism involved both a verbal witness and a life of discipleship.' But by this time we notice a subtle difference of terminology. 'Evangelize', 'evangelization' and 'world evangelization' occur much less frequently than in the literature of 1886-1908. There is a marked tendency to employ once again words from the vast lexicon of synonyms, which had become relatively neglected over the previous 20 years. Two typical examples of this deliberate circumlocution were: 'The Church is confronted today, as in no preceding generation, with a literally world-wide opportunity to make Christ known.'

Whereas in 1900, it has been reported that 'Korea can be evangelized within the generation', 10 years later it was 'Almost the whole population of Korea is now ready to listen to the Gospel.'

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What this amounted to was not repudiation of Mott's terminology but recognition of the need to avoid excessive repetition of it. By 1910 the word 'evangelize' had been, as it were, given its due place as a leading word in a range of synonyms. In his first editorial in the new ecumenical journal, *International review of missions*, Mott's colleague and disciple J.H. Oldham placed the word in a context of strikingly fresh terminology:

The task of evangelizing the non-Christian world is most intimately related to that of meeting the unbelief and intellectual perplexity so widespread at the present time. . . . In boldly claiming the allegiance of every race and nation to Christ, in confronting all though and all life with the Gospel, Christian faith will [demonstrate] its world-conquering power.

The Worldwide Evangelization Crusade

The year 1913 saw the founding of what was to become one of the largest Protestant interdenominational missionary societies. C.T. Studd was a wealthy English aristocrat who had been converted to Christ as an undergraduate at Cambridge University in the 1885 mission led by American evangelist Dwight L. Moody. As one of the Cambridge Seven, he had then gone to China as a missionary. Now in 1913 he founded a society, Christ's Etceteras, based not on position, power, privilege, or massive resources, but on the objective 'The evangelization of the remaining unevangelized parts of the world in the shortest possible time'. Later in 1919 its name was changed to the Worldwide Evangelization Crusade (WEC). In subsequent years parallel names in other languages were added as its sending countries (added in parentheses) multiplied, as follows:

Worldwide Evangelization Crusade (UK, USA), Croisade d'Évangélisation Mondiale (France), Weltweiter Evangelisations-Kreuzzug (Germany), Wereld Evangelisatie Kruistocht (Netherlands), Korstager för Varldsviid Evangelisering (Sweden), and Missão de Evangelização Mundial (Brazil).

Decline of the Watchword

The period of 1886-1908 had seen the heyday of the slogan 'The Evangelization of the World in this Generation' and its influence on North American Protestant missions. The period 1908-1913 now witnessed its decline and virtual extinction as a rallying-cry among ecumenical Protestantism and Anglicanism. In 1892 the Student Volunteer Missionary Union (SVMU) had been founded in Britain, and in 1896 it had formally adopted the Watchword as its own. But the shattering effect of World War I destroyed the optimistic philosophy of man's continued and inevitable progress for the better. The former optimism, hope, and movement for speedy world evangelization were destroyed, and the Watchword foundered. One of its major architects, the American student evangelist Robert P. Wilder, who had first organized the SVMU in Britain and Scandinavia, watched with sorrow as with alarming speed it became totally discredited among its former protagonists. In the British SVMU Minute Book, April, 1921, it is stated that the Watchword 'was dead, though a certain sentiment still clung to it'.

In 1922 the SVU Committee revised the constitution of the Union, omitting the Watchword. From that time on, its theme was kept alive, in theory by the great missionary societies, and in

practice by the WEC and other evangelistic missionary agencies, but its heyday was over. John R. Mott continued to retain it as his goal and vision, but even he seems to have abandoned its terminology from this point on. The key word 'evangelization' virtually dropped out of Protestant and Anglican ecumenical terminology from 1908 until it reemerged on a global scale in 1974.

Perhaps this illustrates how key words and phrases which are overused, overexposed, or excessively repeated, can rapidly become devalued and lose their meaning. Excessive use dulls the understanding to the point where they cease to elicit the required response and have to be discarded. A safeguard would seem to be to employ the whole range of available synonyms and to use the keywords judiciously within their context. It was these synonyms which now took over the burden of conveying the theme.

20th-century non-English usage

At this point we interrupt the study of the evolution of the English word 'evangelize' to turn to the languages of continental Europe.

German There is no German transliteration of the verb *euangeliza* in Bible versions. Its 56 occurrences in the Greek New Testament are translated in Die Gute Nachricht New Testament (1967) as 'verbreiten die Gute Nachricht' (Acts 8:4), or 'verkünden (exact English meaning 'to preach') die Gute Nachricht' (Acts 14:7), 'sprachen' (Acts 8:12), 'bringen die gute Nachricht' (Acts 14:15), et alia. No other German words related to *euangeliza* occur in Bible translations.

Spanish. The version with the largest constituency is La Santa Biblia, originally translated in 1569 and revised in 1960 (Sociedades Biblicas en América Latina). In Acts, the 16 occurrences of *euangelizo* are not transliterated but are translated by synonyms only, either 'predicar el evangelio' (as in Acts 5:42, 14:7, 17:18) or 'anunciar el evangelio' (Acts 8:4,12,25,35,40, 10:36, 11:20, 13:32, 14:15,21, 15:35, 16:10, 17).

Portuguese. Again, no transliterated verb is used. In O Novo Testamento (the revised edition of 1972), the verb is either 'anunciar o evangelho' (Acts 5:42, 8:4,25,40, 10:36, 11:20, 13:32, 14:15,21, 16:10,17, 17:18) or 'prega' (Acts 8:12, 14:7, 15:35).

French. The transliterated verb 'évangéliser' is used at times in some versions. Le Nouveau Testament par Louis Segond (British and Foreign Bible Society, revised 1966) renders our verb by 'annoncer' except for 2 cases, Acts 8:40 'en évangélisant toutes les villes', and 14:21 'Quand ils eurent évangélisé cette ville'. Other versions use synonyms. La Traduction Oecumenique de la Bible (1st edition, 1972) mostly uses 'annoncer la bonne nouvelle' except for Acts 11:20 'adresser la bonne nouvelle'. The United Bible Societies' Bonnes Nouvelles Aujourd'hui (Le Nouveau Testament en français courant, 1973) uses 'annoncer la bonne nouvelle' (Acts 5:42, 8:4,12,25,40, 11:20, 14:7,21), 'apporter la bonne nouvelle' (Acts 10:36, 13:32, 14:15), 'porter la bonne nouvelle' (Acts 16:10), 'prêcher la parole' (Acts 15:35, 17:18), and 'annoncer' (Acts 16:17).

In our next issue we'll continue to discuss 20th century English usage, and then examine later events related to the term 'evangelize.'

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■ Developing creativity by Justin D. Long

Imagination is a key issue in Scripture. We are told that 'as a man thinketh in his heart, so is he.' Sins begin with the imagination, where the will actively contemplates actually sinning. When viewing the Tower of Babylon, God said that 'nothing that they can imagine will be denied them.' Yet we often fail to imagine world evangelization and how it can be accomplished, and too few people actively set about imagining what an evangelized world would be like and how it could be accomplished.

Creative thinking ought to play a large role in developing new evangelistic strategies, but unfortunately it often doesn't. When we plan a new evangelistic thrust we often fall back on old programs done in the same ways—crusades, literature distribution, film, broadcasting—and thus fall prey to the same obstacles we faced before. Worse, we fail to come up with new creative strategies for getting around these obstacles.

Here, we suggest 9 reasons for creative failure, adapted from several recent articles in technology journals:

1. *The failure to ask questions.* Children often drive us crazy with 'why' questions. They often poke and pry at their environment to learn what happens. (Consider a teenager with a new computer game—he tries out every aspect of the game to see what will happen. Some will even do things they shouldn't—attacking their home base, for example—just to see what the result will be.) When we fail to ask 'why' things happen, we get stuck in ruts and stifle our creativity, and we can't see around problems and obstacles to solutions.

2. *The failure to record ideas.* Organizations often come up with numerous ideas in the course of their lifetime, but they don't record them. They might act on the top 2 or 3 ideas this month, while forgetting about the other 30 or 40 ideas that slipped through the cracks. Recording these ideas in a journal, in an e-mail file, in a database, or even simply on 3x5 cards will keep them safe. This is particularly important for nonresidential missionaries whose strategies depend on multiple ministry options. (This author has already implemented this option, with an 'idea file' that now tops over 300 items).

3. *The failure to revisit ideas.* Going back to examine old programs, ideas, and assumptions enables us to review current progress and identify situations that have changed. For example, an old strategy might have been held up by the inability to air a program on the radio; but with the advent of a new satellite channel, it might be possible to implement the strategy now. Revisiting assumptions—the underlying foundation of an idea—is also important, since the situations on which these are based can change, too, over time.

4. *The failure to express ideas.* We often treat stray ideas like weeds, as if they were minor irritants to be uprooted as quickly as possible. By censoring ourselves and failing to record or share our ideas, we think we're keeping ourselves on track and in focus—but in reality, we're preventing cross-pollination which can lead to an explosion of creative thinking. One person's bad idea might trigger several good ideas which could result in the evangelization of millions of people.

5. *The failure to think in new ways.* Thinking the same way is another rut that many people fall into. One alternative is to grab a sketch pad and draw visual analogies of the problem being faced, asking yourself what the problem looks at and why. Another method is to gather several people in an idea-generation session. Ask each

person how they think through a problem, and then have each participant try and think through a problem using the same method. People generally don't think alike, and by following someone else's reasoning pattern fresh ideas can emerge.

6. *The failure to wish for more.* Most inventions and solutions have come about because we have 'wished' for something more or for some solution to a problem. Scientists wishing to share documents gave birth to the World Wide Web. People wishing to ease the job of doing dishes developed stick-free pans. We must actively develop our habit of wishful thinking, especially as it applies to desiring the evangelization of the world. This involves sitting down and actively imagining what an evangelized world might look like.

7. *The failure to try to be creative.* Many people don't consider themselves creative people, and so don't try to be creative at all. Yet we are made in the image of a creative God, and given the power to create new things. Anyone who thinks imaginatively is being creative. By ignoring or denying our creativity, we deny ourselves one of the greatest powers we have at our disposal.

8. *The failure to keep trying.* The failure of an idea or a series of ideas can put a damper on new ideas. However, we should remember that no group can produce valuable concepts unless they generate ideas in the hundreds. Each failure can contribute to the fine-tuning of another idea which could work, so we need to keep a record not only of ideas that work, but of failures, and of the reasons for failure.

9. *The failure to tolerate creative behavior.* Many organizations don't tolerate creative behavior, considering it 'weird' or 'a waste of time.' In our experience agencies often communicate the message, 'Stop thinking and get back to work.' Again, this has the effect of stifling creative thinking which can spark new ideas and concepts.

By actively striving against these failures and implementing solutions to help workers hone their creativity and begin 'imagineering' new solutions to world evangelization, mission agencies could find themselves with an explosion of ideas. Some of these will fail—but more importantly, some will work. Today's idea may be the future's megaplan, seeing millions of people evangelized with the good news of Jesus Christ.

Useful World Wide Web Resources

■ www.pgp.com—PGP is the most widely used form of encryption, offering virtually bullet-proof encryption of messages (particularly with keys in excess of 40 bits). It's offered free in both US and International versions by Network Associates, and has transparent links into Eudora and Microsoft Outlook. The latest version, 6.0.2, works with Windows98 and offers a system for encrypting one's hard disk.

■ www.verisign.com—If you need to secure a web site instead of an e-mail message, then you need 128-bit Secure Socket Layer. Verisign offers signed key certificates (from \$350) that are central to this process. Visit their web site for technical details about SSL and how it's used to protect billions of dollars of electronic commerce every day.

■ www.afghans.bit.com.au—If you have targeted Afghanistan and Afghans for ministry, did you know there was a substantial Afghani community in Australia, New Zealand and Asia? This web site gives information on Afghani meeting places, radio programs and other support services, and could be very useful for helping to minister to expatriate Afghans.

NEW BOOKS



■ Recent titles with bearing on our monitoring purpose

The Victorian Internet: the remarkable story of the telegraph and the nineteenth century's on-line pioneers by Tom Standage (Walker, 1998, 224p, \$22.00) cites an amazing array of parallels between the telegraph and the Internet including subjects such as on-line crime and government regulation.

Philosophical concepts in physics: the historical relation between philosophy and scientific theories by James T. Cushing (Cambridge University Press, 1998, 500p, \$29.95pb) illustrates how philosophical considerations have played an essential and ineliminable role in the actual practice of science.

Mathematician John Allen Paulos, along with Sarah Zettel and John A. C. Paulos, takes us on a tour of words and numbers in *Once upon a number: the hidden mathematical logic of stories* (Basic Books, 1998, 224p, \$23.00). Paulos uses funny, thought-provoking anecdotes about everything from the O.J. Simpson trial to stock market ups and downs to the mathematics of infidelity in order to show how important math and logic are in all areas of life.

The results of historical Jesus research are presented in comprehensive, intelligible format in *The historical Jesus: a comprehensive guide* by Gerd Theissen and Annette Merz, translated by John Bowden (Fortress Press, 1998, 624p, \$38.00pb).

Carl E. Braaten sets forth specific proposals for enhancing Christian unity in *Mother church: ecclesiology and ecumenism* (Fortress Press, 1998, 176p, \$18.00).

Whatever happened to the soul?: scientific and theological portraits of human nature edited by Warren S. Brown, Nancy Murphy, and H. Newton Malony (Fortress Press, 1998, 272p, \$19.00) continues the quest for greater consonance between contemporary science and Christian faith.

Paul Westermeyer presents a concise introduction to the history of Christian sacred music in *Te deum: the church and music* (Fortress Press, 1998, 288p, \$25.00).

The impact of recent scientific discovery on Christian faith is examined in two new books (1998) by Westminster John Knox Press: *In whose image? faith, science, and the new genetics* edited by John P. Burgess (\$14.00pb) and *Human cloning: religious responses* edited by Ronald Cole-Turner (\$15.00).

A valuable resource for historians is *Vatican archives: an inventory and guide to historical documents of the Holy See* edited by Francis X. Blouin, Jr. (Oxford University Press, 1998, 640p, \$150.00).

Religions in conflict: ideology, cultural contact, and conversion in late-colonial India by Antony Copley (Oxford University Press, 1998, 308p, \$32.00) offers many historical insights into the subcontinent's many religious challenges today.

A rich source of biographical material on North Americans is the monumental *American national biography* edited by John A. Garraty and Mark C. Carnes (Oxford University Press, 1999, 24 vols., 23,040p, \$2,500.00).

Though Marxism is declining and somewhat moribund, this important global subject is examined in *World Christianity and Marxism* by Denis R. Janz (Oxford University Press, 1998, 200p, \$35.00).

Asian religions in America: a documentary history edited by Thomas A. Tweed and Stephen Prothero (Oxford University Press, 1998, 432p, \$24.95pb) provides further evidence of the impact of the pluralistic nature of religious adherence in the Western world. See also *The faces of Buddhism in America* edited by Charles S. Prebish and Kenneth K. Tanaka (University of California Press, 1998, \$22.00pb).

Muslim perceptions of other religions: a historical survey edited by Jacques Waardenburg (Oxford University Press, 1999, 320p, \$80.00) gives the reader an overview of the many different contacts between Muslims and Christians, Jews, Hindus, and other world religions.

The Bible in English translation: an essential guide by Steven M. Sheeley and Robert N. Nash, Jr. (Abingdon Press, 1998, \$12.95) is an accessible introduction to the dozens of different translations of the Bible available in English. *The Jewish Bible and the Christian Bible: an introduction to the history of the Bible* by Julio Trebolle Barrera (Eerdmans, 1998, 573p, \$49.00pb) is a more extensive treatment of the Bible.

Worship across cultures: a handbook by Kathy Black (Abingdon Press, 1999, \$15.00) is a brief introduction to Christianity's impact on the world's peoples in worship.

How was the Great Commission understood at the time of the Protestant Reformation? See Abraham Friesen's *Erasmus, the Anabaptists, and the Great Commission* (Eerdmans, 1998, 207p, \$18.00).

The New Age movement and the Biblical worldview: conflict and dialogue by John P. Newport (Eerdmans, 1998, 629p, \$35.00) offers fresh perspective on how to both understand and effectively communicate with New Age religionists.

Editor Mark C. Taylor's *Critical terms for religious studies* (University of Chicago Press, 1998, \$18.00) provides a wealth of information for serious students of religion. An accessible introduction on the study of religion by Nancy C. Ring, Kathleen S. Nash, Mary N. MacDonald, Fred Glennon, and Jennifer A. Glancy is entitled *Introduction to the study of religion* (Orbis Books, 1998, \$26.00pb).

The essential role of Jerusalem in three faiths is carefully examined in *Jerusalem: its sanctity and centrality to Judaism, Christianity, and Islam* edited by Lee Levine (Continuum, 1998, 540p, \$75.00).

Is violence sanctioned by the world's two largest religions? Peter Partner thinks so. See *God of battles: holy wars of Christianity and Islam* (Princeton University Press, 1998, \$16.95pb). For a more in-depth study see *The crescent and the cross: Muslim and Christian approaches to war and peace* edited by Harfiyah Abdel Haleem, Oliver Ramsbotham, Saba Raisaluddin, and Brian Wicker (St. Martin's Press, 1998, 248p, \$65.00). For an even broader approach see *Subverting hatred: the challenge of nonviolence in religious traditions* edited by Daniel L. Smith-Christopher (Boston Research Center for the 21st Century, 1998, www.brc21.org).

Even as capitalism claims victory, the reality of the poor continues to grow around the world. *Remember the poor: the challenge to theology in the twenty-first century* by Joerg Rieger (Trinity Press International, 1998, 240p, \$19.00) explores what the church of the future should do about it.

A very serious problem in world religions is studied in *Wolves within the fold: religious leadership and abuses of power* edited by Anson Shupe (Rutgers University Press, 1998, 272p, \$20.00pb).

China's Catholics: tragedy and hope in an emerging civil society by Richard Madsen (University of California Press, 1998, \$27.50) explores the new realities of this oppressed minority in relation to the modernization of China.

A new set of essays sheds more light on the contemporary Pentecostal experience in *Pentecostal currents in American Protestantism* edited by Edith L. Blumhofer, Russell P. Spittler, and Grant A. Wacker (University of Illinois Press, 1999, \$19.95pb).

For a greater understanding of current events in Afghanistan read *The Taliban: war, religion, and the new order in Afghanistan* by Peter Marsden (St. Martin's Press, 1998, 160p, \$17.50pb).

NEW TRENDS



■ Causes of China's flooding

One factor in the recent Yangtze flooding disaster was that 85% of the original forest cover in the Yangtze watershed had been removed. A second factor is the region's population: 224 per square kilometer (*Worldwatch*, November-December 1998). The combination was devastating. A new study examines 145 of the world's major watersheds and notes that 22 of those basins have suffered even higher losses of original forest than the Yangtze—and as a result may be subject to similar and even worse flooding. These include the Ganges of India, the Rhine of Europe, the Indus of Pakistan, the Mississippi of the USA, and the Magdalena of Colombia. Development organizations would do well to monitor these areas and examine what may be done to prevent or respond to flooding in each.

NEW STATISTICS

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■ The growth in missionary work in China

Since 1979, more than 37,000 government-approved churches and meeting places have been opened, and 22 million Bibles have been printed on registered government printing presses, plus a large number imported through Bible courier trips (*Newsweek*, June 29, 1998). Further, at no time since Mao expelled American missionaries have so many been working in China—an estimated 10,000 foreign Christian workers, about half of whom are Americans.

■ Growing gap in consumption and wealth

The latest report from the United Nations Development Programme reveals that, while 20% of individuals in high-income nations account for 86% of global private consumption, the poorest 20% of the world consume just 1.3%. Our own research shows that, worldwide, Christians are responsible for more than \$11.8 trillion in personal income. The report estimates \$15 billion—or 0.13% of Christian income—would provide modern sanitation and basic education for the 2 billion poorest.

■ Births to teenagers worldwide

In *Into a new world: young women's sexual and reproductive lives* (Alan Guttmacher Institute, 1998), new statistics reveal women ages 15 to 19 are responsible for 6% of all births worldwide each year. These break down as:

North Africa/Middle East	1 million
Developed countries	1.3 million
Latin America	1.8 million
Asia	5.7 million
Sub-Saharan Africa	4.5 million

Today there are more than 1 billion adolescents worldwide, and their decisions regarding sexuality and childbearing have a tremendous impact on the future of world population.

■ Church teaching reduces structure of sin

A new study published in the *Journal of marriage and the family* (cited in *Current thoughts & trends*, December 1998:19) reveals that while the percentage of adolescent women who kept their virginity fell during the 1980s, the percentage of female white teens who were members of conservative Protestant denominations and who kept their virginity rose from 45% to 61%. The study noted the denominational connection was crucial as the impact of religious teaching helped teens clarify their behavioral boundaries.

NEW EVENTS



■ The battle against tuberculosis

In October 1998, senior US White House officials met with the directors of the World Health Organization and the World Bank along with financier George Soros to discuss new initiatives to battle tuberculosis, which remains the single biggest infectious killer of youth and adults, causing between 2 and 3 million deaths annually.

The World Health Organization has been warning of multidrug-resistant "hot zones" where tuberculosis could be incurable for anyone who does not have access to the most sophisticated and expensive healthcare—which can cost up to \$250,000 per patient in industrialized nations.

A recent e-mail message received at the GEM-WERC office illustrates this with a terrible case study. It seems multidrug-resistant TB is spreading through Russia's prisons, and one ministry has been seeking help in stopping the spread of the disease.

Tuberculosis is most prevalent in World A countries: areas where more than half the population have not heard of Christ, Christianity or Gospel. This fact alone should make the battle against tuberculosis a major ministry option for every mission agency, particularly when the DOTS strategy developed by WHO is so inexpensive. A six-month course of the drug can cost as low as \$10 to \$20 in developing countries.

■ First World Buddhist Conference

The first 2-day World Buddhist conference was held in Lumbini, Nepal in December (*Associated press*, 2 December 1998). The conference resulted in several resolutions, including one calling for Lumbini (the birthplace of Buddha, the founder of Buddhism) to be developed as a place of pilgrimage for all Buddhists and 'peace-loving people of the world.' The conference was opened by Nepal Crown Prince Dipendra, and brought together 400 Buddhist monks, scholars and observers from 30 countries. Ministerial-level representation from Sri Lanka and Myanmar, lawmakers from India and ambassadors from Nepal were also present.

■ Further evidence of declining churches in the West

The United in Faith Lutheran Church—the 400-member remnant of what was once 8 separate Lutheran congregations in Chicago—is accepting sealed bids in order to sell all 10 of its buildings. The defunct congregations were affiliated with the Evangelical Lutheran Church in America. This is one of the outcomes of the current decline of the mainline churches in northern America. As we noted in issue no. 55 (November/December 1997), mainline Protestants are losing 1 member through defection and 2 through deaths for every 2 gained through births, declining at a rate of -0.8% per annum.

World Evangelization Statistical Monitor

Below we examine the growth in the Protestant tradition from 1900 to 2000, expressed as each region's percentage of the global Protestant community.

	1900	2000
Africa	1.8%	24.3%
Asia	1.9%	14.0%
Europe	57.7%	23.7%
L Amer	0.9%	14.5%
Pacific	1.5%	2.1%
N Amer	36.2%	21.4%

Source: World Evangelization Database, 1998.



■ Computer-assisted translation

Two new web sites provide computer-assisted translation, or machine-translation (MT), free of charge. Systran's Babelfish (babelfish.altavista.digital.com) allows you to type a block of text up to 50 words long and have it translated. Globalink's Comprendre (www.lhs.com) enables you to send electronic mail and participate in a live multinational 'chat' room with instantaneous translation.

Both sites offer translations between English and Spanish, French, German, Italian and Portuguese. In tests conducted for an article published in *Atlantic Monthly* (December 1998:81), the sites achieved approximately a 65% accuracy. Some translations were perfect, while others suffered. In cases where the translation was less than desirable, the problem was largely a failure of the computer to either understand the context of a word (i.e. is 'bank' a place to store money or the side of a riverbed?) or the grammatical structure (in some languages the verb goes before the noun; in others, it goes afterward). Although translation services are making strides forward (driven largely by a marketplace demanding globalization of sales), they still have a long way to go before they will be sufficient for instant translation of religious materials.

■ The future of software?

There are two forces in the computer world shaping up for a massive battle—commercial vs. freeware. This is epitomized in the coming clash between Microsoft Windows and Linux. The latter is a version of Unix that has been developed by volunteer programmers from around the world. Linux sells in two versions—Red Hat and Caldera—for about \$50 each. For the price, you get the basic operating system (Linux) and a graphical user interface. Both packages also bundle quite a bit of software, including e-mail utilities and word processors. The key point is the growing collection of free software available for Linux via the Internet, and the commitment of organizations like Corel (owner of WordPerfect) to port their software to Linux.

Can volunteer programmers create applications software to rival commercial applications developed by groups like Microsoft? The answer could very well be 'yes,' as the most recent edition of Netscape Navigator demonstrates. Version 4.5—by far one of the best releases Netscape has put out—was developed through the

efforts of hundreds of programmers worldwide. After the source code for Netscape was made public, these programmers invested time in improving it, submitting their proposed changes to a central clearinghouse.

Although Linux is a stable operating system, it is not yet for the faint of heart. Installation of Linux is not necessarily the easiest of tasks, and many applications are not fully stable or as feature-rich as, for example, Microsoft Office. Nonetheless Christian agencies may want to take a long, hard look at the operating system, particularly in the next stage of its development—when it could very well present an extremely low-cost alternative to the enormous investment cost of Windows-based software.

■ Metered access to the Internet

Though most people don't like the idea, many companies are beginning to develop technologies for metering access to the Internet—making it possible for Internet Service Providers (ISPs) to charge for access. Some of these technologies will be metered by the second, kilopacket, megameter, message, call, or page. This would have several benefits, including boosting the amount of funding available to invest in improving the Internet, cutting down on wasteful usage of the Internet (thus improving access times), and cutting down on spam (the transmission of millions of messages to recipients who haven't solicited them—similar to mass advertising). However, it could also put a damper on the usage of the Internet by small charitable organizations.

■ Online contributions perhaps one generation away

New York-based clothing retailer Alloy Online recently saw a ten-fold increase in its web traffic and Internet sales when it geared its site around teenagers. CEO Matt Diamond believes that since kids are growing up online, purchases on the Internet are a viable commerce option for them, where older people have concerns about security. This indicates that teenage Christians would also be more willing to contribute to charities through electronic means.

■ The paperless office?

"The fastest growth in paper use this century came just as the personal computer was spreading."

—*The Economist*, December 19, 1998

AD 2025 Global Monitor

GEM Research, PO Box 6628, Richmond, VA 23230, USA

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13th Ed. MISSION HANDBOOK:
North American Protestant Ministries Overseas

Ed. Samuel Wilson & John Siewert
Mama: MARE, 1986

Taking Aim on 2000 AD

by Robert T. Coote

1986

The turn of a millennium offers a tempting target. The World Health Organization announces "Health for All by the Year 2000." Vice Premier Van Li of China wants all his fellow citizens, divided by more than 200 languages and dialects, to "speak the same tongue by the year 2000." The U.S. National Cancer Institute hopes to see the cancer mortality rate cut in half by the year 2000.

The North American mission community has also taken aim on 2000 A.D.:

- + Southern Baptists talk about presenting the gospel to every person in the world by century's end.
- + United Methodists are challenged to double church membership in the U.S. by the year 2000.
- + Frontiers, Inc., aims to recruit 200 teams, ten persons a team, for "planting the church among 200 Muslim people groups by the year 2000."
- + American Leprosy Missions hopes to eliminate leprosy as a major health problem in the countries where it works by the year 2000.
- + A number of evangelical agencies have ambitious goals for expansion of their missionary staff by the year 2000 or earlier.
- + The "frontier missions" movement, associated with Ralph Winter and the U.S. Center for World Mission, calls for "a church for every people by the year 2000."

This North American penchant for "management by objective" has spilled over to the Philippines where the Council of Evangelical Churches rallies its constituents around the theme "Disciple the Philippines by 2000 A.D."

Every generation has its goals. Our mission-minded grandparents adopted some very noble goals, including the recruitment of enough missionaries to take the gospel to every unreached corner of the globe. This essay will:

- 1 -- Compare the experience of our grandparents' generation with that of our current evangelical community:

- II -- Re-examine some of this century's mission goals and evaluate some of the tools and methods used to measure progress;
- III -- Enumerate issues that keep missions complex and resistant to such goals;
- IV -- Identify signs of change and movement;
- V -- Urge recourse to the biblical vision of God's mission that survives and surpasses the achievements of any one generation.

I - Growth of the Missionary Community, Then and Now

The mission watchword of our grandparents' generation, coined a century ago, was, "The evangelization of the world in this generation." Arthur T. Pierson, the Philadelphia pastor who edited that early interdenominational journal, *The Missionary Review of the World*, fired a vanguard of young people with this vision at the Mt. Hermon student conference of July, 1886. Out of this conference came the Student Volunteer Movement (SVM), a hallmark of that generation.

In 1900, SVM's dynamic executive, John R. Mott, published *The Evangelization of the World in This Generation*. This 200-page treatise set a goal of 50,000 (Protestant) missionaries. Europe, Great Britain and North America, according to statistics Mott had gathered, then fielded 15,000 missionaries. His calculation of the unreached areas pointed to the need for an additional 35,000 workers, based on one missionary (or missionary couple) for every 20,000 target population.

Such calculations were seen elsewhere in the Western world as peculiarly American and problematic. A British spokesman at the world missionary conference held in New York City in 1900, which drew tens of thousands to hear Pierson, Mott, J. Hudson Taylor and others, gave a somewhat tongue-in-cheek response to all the statistics: "We thank you for the careful preparation you have made. American business habits and alertness of intelligence and keenness for statistics and hunger for information have almost overpowered us during the last two years!" (*Ecumenical Conference*, Vol. I, p. 31).

But the statistics continued to flow. They laid the groundwork for the World Missionary Conference in Edinburgh, 1910, for the Washington Convention of 1925, for the Jerusalem Conference of 1928, and for the Madras Conference of 1938. The *World Missionary Atlas*, published in 1925 by the New York based Institute of Social and Religious Research, bore the sub-title, "Containing a Directory of Missionary Societies, Classified Summaries of Statistics, Maps Showing

the Location of Mission Stations Throughout the World, a Descriptive Account of the Principal Mission Lands, and Comprehensive Indices." The year before (1924), Cornelius H. Patton, secretary of the American Board of Commissioners for Foreign Missions (today's United Church Board for World Ministries), published a book, the very title of which revealed the American tendency to over-regiment the missionary mandate: *The Business of Missions*.

What did all the statistics show? Were the goals of Pierson, Mott and Patton being realized in their generation?

The *World Missionary Atlas* reported 14,000 North American missionaries as of 1924. Coupled with 15,000 from Great Britain and Europe, this meant that the Western nations had a total of about 29,000. Mott, who was born in 1865, was then completing his sixth decade. The needs of the world were as great as when he announced the goal in 1900, yet 29,000 missionaries were little more than half of what he had called for. Even 30 years later, in 1955 (the year of Mott's death), when world population was half again what it had been in 1900, the number of Protestant missionaries from the West was less than 40,000. Mott's goal was never met.

Conservative Evangelicals Revive the Watchword

During the second and third decades of this century, the SVM watchword lost its appeal for many missionaries. The number of overseas personnel dipped three or four thousand from the high point of the 1920s. The causes, no doubt, included the economic and political pressures of the Depression and, later, World War II. In the post-war years attention began to shift from the mainline (historic denominational) mission boards to the growing movement of "conservative evangelicals." Two major associations of mission agencies are generally identified as conservative evangelicals. One is the Interdenominational Foreign Mission Association (IFMA). Organized in 1917, the IFMA represents the older "faith missions" whose support comes not from denominational structures but from gifts cultivated through personal deputation by the missionaries. The other is the Evangelical Foreign Missions Association (EFMA), organized in 1945 to rally the missionary fervor of the smaller, conservative denominations that had broken from mainline denominations or that had developed outside the mainstream of American church life.

Denton Lotz, an executive of the Baptist World Alliance, has documented the role played by EFMA/IFMA leaders in the revival of the old SVM watchword in the two decades following World War II. (1) IFMA held a World Missions Congress in 1960 at Moody Church in Chicago. David Adency, a veteran of student work in China, recalled a 1930's version of the watchword: "Evangelize to a finish to bring back the King!" The Congress's closing statement read, "We

declare the need for a total mobilization of all the resources of the Church of Jesus Christ, both in terms of men and of means [so] that the total evangelization of the world may be achieved in this generation." Six years later, in 1966, a joint EFMA/IFMA congress held at Wheaton, Illinois, similarly concluded, "[We] covenant together. . . for the evangelization of the world in this generation, so help us God!"

That same year the evangelical journal *Christianity Today* sponsored the World Congress on Evangelism in Berlin. On that occasion Carl F. H. Henry editorialized, "[We shall revive the watchword] not just as a form of words but as a valid, realizable, and compelling goal." Henry added, "Modern means of communication and travel make the evangelization of the world in a single generation more possible now than ever before." Other evangelical leaders added their voices to that position, including Clyde Taylor, executive secretary of EFMA, and Ted Engstrom of World Vision. On the occasion of the 1961 triennial student missions convention of Inter-Varsity Christian Fellowship, at Urbana, Illinois Billy Graham went so far as to say, "The slogan must now be streamlined. The world must be evangelized in one decade!"

Such was the thinking among evangelicals that lay behind the rapid growth of EFMA/IFMA in the 1950s and 1960s.

From the vantage point of 1986, the outlines of this growth, and the shifting alliances within the North American Protestant missionary community during the post-war decades are now clear. Mainline missionaries -- represented today by DOM (Division of Overseas Ministries of the National Council of Churches) -- hovered around 10,000 for about 20 years following World War II. Then, from about 1967, most DOM agencies began a precipitous decline. Today, the 26 mainline agencies still sending personnel overseas account for only about one in nine Protestant missionaries sent from North America. The decline is even more striking if one sets to one side the two largest DOM agencies, the Seventh-day Adventists and Mennonite Central Committee (MCC); the remaining 24 DOM agencies account for only one out of 14 Protestant missionaries sent from North America.

Prior to the War, EFMA/IFMA agencies accounted for only a few thousand missionaries. But during the 1950s evangelical agencies grew rapidly and by 1960 the combined EFMA/IFMA total surpassed the DOM. (See Table A.)

TABLE A

Overseas Career Personnel Totals (2)

<u>Affiliation</u>	<u>1953</u>	<u>1968</u>	<u>1985</u>
National Council of Chs./DOM	9,844	10,042	4,349
Can. Council of Chs./CWC	572	1,873	234
EFMA	2,650	7,369	9,101
IFMA	3,081	6,206	6,380
Independent/Unaffiliated (less doubly affiliated)	3,565	11,601	19,905
	<u>-1,113</u>	<u>-2,941</u>	<u>-660</u>
TOTAL	18,599	34,150	39,309

EFMA/IFMA Hits Personnel Plateau

EFMA/IFMA growth, however, flagged toward the end of the 1960s. The year 1968 marked the beginning of a plateau that has prevailed for two decades. An analysis of 92 EFMA/IFMA agencies, accounting for 95 percent of 1984 EFMA/IFMA overseas personnel, reveals a net increase of only 1,322 persons since 1968. If one sets to one side the two leading EFMA agencies (Campus Crusade for Christ, and Assemblies of God) and the two leading IFMA agencies (Africa Inland Mission Int'l. and Mission Aviation Fellowship) the remaining 88 are found to have gained a total of only 128 persons, an increase of only 1.1 percent or about 1 1/2 persons per agency in 17 years. (Table B, which includes 26 DOM and 32 independent agencies, summarizes the EFMA/IFMA study.)

TABLE B

Overseas Career Personnel Totals (3)

	1953	1968	1985	%Change 1968-85
57 EFMA boards and agencies (Without Campus Crusade and Assemblies of God + 1.1%)	3,662	7,086	8,069	+13.9%
35 IFMA agencies (Without AIM Int'l and Mission Aviation Fellowship + 1.1%)	2,702	5,773	6,112	+ 5.9%
26 DOM boards and agencies (Without Seventh-day Adventists and MCC -58.8%)	8,043	8,577	4,349	-49.3%
32 Independent agencies (Without Southern Baptist, New Tribes and Wycliffe Bible Translators +34.7%)	2,579	8,505	12,628	+48.5%

But during the same 17-year period a group of 32 independent evangelical or fundamentalist agencies has shown a net increase in personnel of 4,123, more than three times as many new missionaries as the 92 EFMA/IFMA agencies. Even when one sets to one side the three leading independent agencies, the Southern Baptists, New Tribes Missions, and Wycliffe Bible Translators, the contrast with EFMA/IFMA remains striking: the independent agencies (29 in number) have increased 34.7% since 1968, recording an average gain of 43 persons per agency as against the EFMA/IFMA gain of 1 1/2 persons per agency.

One possible factor in the contrast between DOM and EFMA/IFMA is the sociological phenomenon of institutional "aging." The average founding date of the DOM agencies is 1873, whereas the average founding dates of EFMA and IFMA are 1915 and 1919, respectively. However, this reasoning to account for decline in DOM as compared to EFMA/IFMA cannot as easily account for the

plateauing of EFMA/IFMA as compared to the continued growth of the independent agencies. The 32 independent agencies are almost as old as the EFMA/IFMA agencies, with an average founding date of 1927.

It is not yet clear how the contrast between the independent and EFMA/IFMA groups is to be explained. The situation is hardly uniform, for some EFMA/IFMA agencies have shown respectable growth since 1968, and some independent agencies have declined. (Appendix A presents a list of 22 agencies with the greatest numerical growth between 1968 and 1985.)

Keys to growth are hard to find in this listing. About a third may be described as "fundamentalist," but many other fundamentalist agencies have failed to show growth. Some are relatively new agencies (e.g., Youth with a Mission), which might explain their growth; but on the other hand most of the agencies have a long history (e.g., Southern Baptist Convention). Some are highly specialized agencies (Wycliffe Bible Translators), but most are traditional, generalized agencies (Christian and Missionary Alliance). Some focus on evangelism and church planting (New Tribes Mission), while others specialize in education (Greater Europe Mission), community development (Mennonite Central Committee), youth/university work (Campus Crusade for Christ), etc. Two -- the first and the last listed in Appendix A -- are charismatic/pentecostal, yet none of the others follow suit. Some enjoy extraordinary support from their constituencies (C&MA, \$150 per member per year), while others report very ordinary support (Southern Baptist, \$10 per member per year). We cannot find the common thread, the secret of growth shared by these agencies.

Current Growth Goals--Will They be Met?

Although most EFM/IFMA agencies have not grown in recent years, one hears and reads of many ambitious projections. The October 1984 issue of *Mission Frontiers* reported that the average ten-year recruitment goal of EFMA agencies is equivalent to 94 percent of current agency size. One of the larger IFMA agencies, SIM International, wants to recruit 180 percent of present size, and several groups are bolder than that in their projections. But the latest reporting period, 1979-84, gives little basis for encouragement.

At the beginning of the present decade one major EFMA/IFMA agency announced that it needed a net increase of 300 missionaries by 1990. This new *Handbook* reports a net gain for this agency of only two missionaries in five years. Another major agency, which has barely maintained a 3 percent growth rate in recent years, wants to grow at the rate of 7 percent a year over the next five years. True, a few EFMA/IFMA agencies have done as well as 7 percent in the last five-year reporting period, but they all began from much smaller bases. Still another major agency has a goal of a net increase of 1,000 missionaries within a

decade. But between 1979 to 1985 the agency gained only four North American missionaries per year.

The problem is apparently not opportunities for placement. In 1960, in connection with the Congress on World Mission held at Moody Church, Chicago, a survey of almost 90 evangelical mission agencies (corresponding largely to today's EFMA/IFMA community) indicated a need for more than 18,000 additional workers. EFMA/IFMA missionaries then numbered about 11,000, so the desired total was 29,000. Some executives were prepared to recruit Third World Christians to help meet their personnel needs. But on the assumption that they were thinking for the most part in terms of North Americans, we can assess the progress as of 25 years later: EFMA/IFMA agencies now number 15,000, a gain not of 18,000 but of 4,000 (and concentrated in the period 1960 to 1967).

The experience of the U.S. Center for World Mission offers a more recent example. The Center's goal, announced nine years ago, is to recruit one million evangelical supporters for the "Mission 2000" program, which is designed to plant the church in the world's remaining unreached people groups (estimated by them at 17,000) by the year 2000. Individuals are encouraged to signal their commitment to the movement by contributing a one-time gift of \$15 to enable the Center to pay off the purchase price of its headquarters/training facility in Pasadena. A registration of one million evangelicals would amount to a response rate of about 1.7 percent. (4) As of early 1986, less than 55,000 people (this writer among them), or less than one-tenth of one percent, had registered for this cause.

The recent "Hands Across America" project, with a goal of five million participants (that is, 2 percent of the general population), provides a secular comparison. *Time* magazine reported that five and a half million people participated and that \$20 million had been raised. With only a few months lead time, the project achieved 100 percent of its goal in numbers of participants and 40 percent of its money goal.

Have North American Mission Goals Been Unrealistic?

It would be easy to conclude that both Mott and present day mission strategists have been unrealistic in their goal setting. Or that we have not been as imaginative and compelling in our goal presentations as our secular counterparts. An alternative view is that the Christian community of North America simply has not seen the opportunity or has not lived up to a reasonable standard of commitment to missions.

Though it is not possible to determine, objectively, just what that standard ought to be in terms of the number of overseas personnel supported, we can compare the U.S. level of achievement with that of other nations. The *World Christian Encyclopedia*, edited by David B. Barrett, is the source of the following comparisons, based on data from 1973 and inclusive of both Protestant and Roman Catholic missionaries.

The highly secularized country of Sweden sent out about one missionary for every 4,600 people. Norway, a more conservative nation, sent one for every 2,800 people. Switzerland's ratio was 1/2400. France and Canada about 1/2300. The Netherlands, Spain and Belgium did even better: 1/1300, 1/1260, and 1/1054. Ahead of everyone else was Ireland: 1 missionary for every 328 people in the population.

The U.S. did not do as well as any of the countries listed. Canada and 14 European nations were significantly ahead of the U.S. in terms of the number of overseas missionary personnel sent in proportion to the national population. Out of 20 Western nations, the U.S. was number 16. (which also happens to be about the same position the U.S. holds in regard to the international aid programs of the West).

Furthermore, it is not Protestant missionaries that put most Western nations way out in front of the U.S. More than 90 percent of the nearly 150,000 missionaries sent out by the 15 Western nations ahead of the U.S. in the mid-1970s were Roman Catholic.

This high ratio of Roman Catholic missionaries holds even in the case of nations associated with the reformation -- West Germany, Switzerland, Netherlands.

The sending ratio for the U.S. in the mid-1970s was one missionary for every 4,800 people. Canada and Switzerland did twice as well as that; the Netherlands and Spain did nearly four times as well; Belgium did nearly five times as well. Even Sweden, where only 5 percent or 6 percent of the population attends church weekly, sent more missionaries per capita than did the U.S. If the U.S. were to do today as well as Spain did in the mid-1970s, it would be sending out 188,000 missionaries. If it were to do as well as Lutheran Norway, it would be sending out 85,000. Instead, it does half as well as Norway. (5)

It is not uncommon to encounter, within the U.S. evangelical community, a perception that North American evangelicals constitute "the world's most missionary minded church" (quoted from a promotional brochure of a major U.S. evangelical movement). The statistics do not support so favorable a self-perception. But notice what the statistics do imply: The old Mott goal of 50,000

Western Protestant missionaries, adjusted to 200,000 to allow for world population growth since 1900, is plausible even today, and could be met by North Americans alone!

II - Reexamining Our Mission Goals

Our suggested response to North American mission goal-setting and goal shortfalls is to reexamine the nature of the goals themselves. Many of our goals, including the SVM watchword, strike this observer as rather vague and over-generalized. How would one know if the world had been evangelized in any given generation? Pierson tended to relate the watchword to a final completion of the task, which would climax in the return of Christ. A. B. Simpson, founder of the Christian and Missionary Alliance, thought in such terms: "(We are) not attempting to convert the world, but rather to gather out of the nations a people for his name and stand looking for and hastening forward the coming of the Lord." (6) The version of the watchword cited by David Agency to IFMA colleagues in 1960 certainly implied as much: "Evangelize to a finish to bring back the King!" And Patrick Johnstone, (*Operation World*, p.37) urges evangelicals to "mobilize the churches of the whole world to finish the task!"

But Mott and others emphasized the watchword in the sense of each generation reaching its own generation:

If the gospel is to be preached to all men it obviously must be done while they are living. . . . To us who are responsible for preaching the gospel it means in our life-time; to those to whom it is to be preached it means in their life-time. The unevangelized for whom we as Christians are responsible live in this generation; and the Christians whose duty it is to present Christ to them live in this generation.

The phrase "in this generation," therefore, strictly speaking has a different meaning for each person. . . .

The present generation is passing away. If we do not evangelize it, who will? We dare not say the next generation will be soon enough. . . . Missionaries from nearly every land urge that, if the Church fails to do her duty in our lifetime, not only will multitudes of the present generation pass away without knowing of Christ, but the task of our successors to evangelize their generation will be much

more difficult. (*The Evangelization of the World in This Generation*. . . pp. 6, 7, 26, 27)

What are the implications of this? Apparently Christians of one generation can fulfill their responsibility during their lifetime and still leave a task for their children and grandchildren. With each generation responsible to its own generation, the question of "closure," of finishing the task, is left open-ended.

Mott emphasized that:

the work of evangelization is not an easy task. At rare times it may be accomplished by proclaiming the message once or twice; it may necessitate, however, not only frequent repetition of the facts about Christ [Mott pointed to I Cor. 15:3,4 as the basic message] but also long and patient instruction. The missionary must reckon with and surmount difficulties incident to language, age, grade of intelligence, heredity and environment. If the enterprise of world evangelization calls for urgent and aggressive action, with equal emphasis it calls for perseverance and thoroughness. (*ibid.*, p. 8)

When Mott's words are carefully weighed, it is clear that his conception of evangelization was no superficial one. Simply having missionaries in place was not enough. Just telling the story once or twice was not enough. "We have no warrant for believing that all who have the gospel preached unto them will accept it," he maintained. "On the other hand, however, we have a right to expect that the faithful preaching of the gospel will be attended with conversions." (*ibid.*, p. 7) And, he went on to say, "We are not responsible for the results of our work, however, but for our fidelity and thoroughness."

It would seem by Mott's definition that there is no ready means of measuring the point at which the task of world evangelization is completed. His call for 50,000 missionaries was concrete and measurable. But the watchword itself appears to have served as a broad statement of purpose rather than as a measurable goal.

Current Evangelical Mission Goals

A similar contemporary case is the theme "Disciple the Philippines by 2000 A.D." What does that mean? How is progress to be measured?

Less problematic is the national Christian and Missionary Alliance (C&MA) denominational goal in the Philippines, expressed in the slogan "2-2-2." Spelled

out, this becomes two million members, in 20,000 churches, by 2000 A.D. That is measureable and is a real and worthy (though perhaps unrealistic) goal.

The Southern Baptist goal "to present the gospel to everyone in the world by A.D. 2000," if not hyperbole, is surely a case of overreaching. But at the same time it is linked to concrete numerical objectives. The following table of goals is taken from the Southern Baptist "Bold Mission Thrust" literature:

Objectives by 2000 A.D.	Status as of 1984	Avg. annual increase 76-84	Current Status
5,000 missionaries	3,432	2.84%	Ahead
125 countries	105	2.79%	Well ahead
10,000 volunteers	6,213	20.05%	Well ahead
75,840 churches	14,791	7.70%	Behind
184,890 Chs/chapels	32,570	6.49%	Behind
8,960,630 members	1,910,483	8.78%	Behind
807,470 baptisms	156,326	7.62%	Behind

Note: Last Four items refer to work outside of North America.

Suppose one accepts, as legitimate goals, Bold Mission Thrust's 5,000 missionaries, Mott's 50,000 missionaries, and the Philippine C&MA's two million members. The next question that must be asked is, What is the connection between the numerical targets and the overarching themes? Mott said: "evangelization of the world in this generation" meant "to give all men an adequate opportunity to know Jesus Christ as their Savior and to become his real disciples. This involves such a distribution of missionary agencies as will make the knowledge of the gospel accessible to all men." (*ibid.*, p. 3) But does a definitive connection exist between 50,000 missionaries in place and the completion of world evangelization? Even if each missionary could speak to an allotted 20,000 unreached persons in a given period of time, allowance has to be made for the difficulties Mott admitted would be encountered. Time has to be allowed for the "perseverance and thoroughness," the "long and patient instruction" that Mott envisioned as being essential to world evangelization. So how can we tell when the task is completed?

Likewise, when the Southern Baptists have 5,000 missionaries in service, will that necessarily lead to the presentation of the gospel to "everyone in the world"? or, when two million members are enumerated in the Philippine C&MA church, will that be tantamount to the discipling of the Philippines?

Surely, the nature of the world's need and the nature of the task means that there can be no such simple equivalencies. Obviously, numerical goals are

necessary and valid, so long as they are realistic. But they are only partial, logistical steps toward a larger, ultimate goal, the realization of which depends upon many other more substantive and qualitative considerations.

Are Our Goals Realistic and Appropriate?

Our mission goals ought to be realistic. Mott's goal of 50,000 missionaries may have been plausible, weighed against the missionary-sending record of nations like Spain and Norway. It could be questioned, however, whether one missionary per 20,000 receiving population -- which was the basis upon which Mott derived the need for 50,000 missionaries -- was adequate. David Barrett's *World Christian Encyclopedia (WCE)* places nations with as few as one missionary for every 10,000-24,000 receiving population in the category of "restricted," implying that a more generous ratio of missionaries is desirable. (*WCE*, Global Table 17)

If 50,000 missionaries might not have been adequate in the early 1900s, it is even more difficult to imagine 5,000 Southern Baptist missionaries being adequate for the task of presenting the gospel "to everyone in the world by 2000 A.D." The C&MA's goal in the Philippines, two million members by A.D. 2000, will require an average annual growth rate of 13 1/4 percent through the end of the century. From 1970 to 1984 growth averaged 11 1/2 percent, so the goal does not seem altogether incredible. Still, growth rates tend to go down as the base figure goes up. To expand from the present 300,000 to two million by 2000 A.D. would be quite an achievement.

But another issue imposes itself. Do we expect the Holy Spirit to work only through us? Roman Catholics comprise 80 percent of the Philippine population. The Bible study/charismatic renewal among them probably embraces as many people as all Protestant bodies combined, of which the C&MA equals less than 10 percent. Do we mission-minded Protestants allow for the sovereignty of God in our projections? Are we prepared for the Spirit to evangelize and disciple the unreached through agencies other than our own?

At first glance, another of the current goals seems ideal. "A Church for Every People by the Year 2000" cuts through the ambiguity of what is meant by either "evangelizing" or "discipling." One can almost see, physically, a little church building in the midst of each one of today's unreached people groups. This vision is supported by concrete numerical goals: one million evangelical supporters for this movement and 17,000 missionary teams of two couples each. These teams are to be at work within each of the 17,000 unreached people groups by 1995 so as to allow at least five years to reach the goal of a planted church by the year 2000. (See "Mission 2000," *Mission Focus*, Jan.-Mar. 1985.)

But then the questions begin to surface. This may be adequate time to establish a witness. But there are any number of people groups around the world that have had a Christian witness for 20, 50 or 100 years without an indigenous church resulting. Can a space of time as brief as five to fifteen years be considered sufficient or average for accomplishing our goal of 17,000 people group churches?

Who has the list of the 17,000 groups? Nobody -- the figure is admittedly an educated guess consisting of gross blocks of peoples, and no attempt has been made to comprehensively list specific groups in the context of the unreached peoples movement.

Part of the problem is related to clear definition of such groups.

Patrick Johnstone of WEC International argues for the primacy of ethno-linguistic boundaries. (See his essay in *Unreached Peoples '84*.) Other missiologists argue that a variety of sociological dimensions -- means of livelihood, economic and educational levels, religious background, and other factors -- also play a decisive role in group definition.

The MARC series of *Unreached Peoples* volumes includes groups of both types. The second category--groups defined by sociological factors--entails much overlapping, since persons generally belong to multiple social groupings. This means that the *Unreached Peoples* series should not be viewed as the potential source of a complete enumeration of the estimated 17,000 unreached people groups. The purpose of the listing is rather to identify and illustrate social groups that call for specialized church planting strategies. MARC makes no claim that its unreached peoples list is in any way complete, nor is it ever intended to be so.

The factors that constitute "unreachedness" and group identity are so varied and interconnected that they tend to multiply exponentially the number of unreached groups. For instance, what about the thousands of peoples that were once "reached" but are now lost to nominalism or syncretism? SIM International has taken as objects of "pioneer church planting" nearly four million people in Nigeria that were Christianized years ago but are now said to be Christopagans requiring reevangelization. Robert Campbell of Greater Europe Mission states that out of 38,000 cities and towns in France large enough to have a post office, 35,000 have no known resident evangelical witness. Is our definition of "unreached" going to take into consideration situations like these?

If Chinese students in Thunderbay, Ontario (*Unreached Peoples '84*, p.372) constitute a people group, along with "casual workers in Atlanta, Georgia," and "bus girls in Seoul," et al (*Ibid.*); and if all the towns of Europe that lack an evangelical witness constitute thousands of unreached groups; and if all the

nomadic Fulanis and Tuaregs and other ethnic groups of Africa that wander across a national border constitute still more groups-- Well, we are as likely to have 117,000 unreached people groups as 17,000. In that case, Mission 2000's goal loses some of its appeal.

A number of evangelical missions have been responding to the unreached peoples emphasis. In 1984 SIM International announced eight new initiatives in Africa and South America (including the Fulanis and Tuaregs mentioned above). Foursquare Missions International reports that its overseas churches have reached out to about 150 unreached people groups since the beginning of the present decade. But no one can really tell whether these new outreaches have reduced the number of groups still to be reached in the Mission 2000 project. Unless or until someone produces a "hard" list of the 17,000 unreached groups, Mission 2000 lacks a clearly visible, measurable goal. Progress in Mission 2000 can only be measured by the numbers of groups reached within the parameters of an explicit listing.

Can Progress be Measured by Personnel Goals?

Another, entirely different question must be posed regarding our mission goals: Are the categories by which we measure progress adequate and appropriate?

The North American evangelical community is being constantly told of the need for more missionaries, so progress is naturally measured by the size of the missionary force. J. Herbert Kane, convinced that our generation has "the tools and techniques to evangelize the world in one generation," is nevertheless concerned about "the problem of manpower. Can we get the right kind of missionary in sufficient numbers to complete the task?" (Trinity Evangelical Divinity School *Voices*, November, 1976). The MARC Newsletter, in 1977, speculated on what it would take to have "200,000 Missionaries by A.D. 2000." Two years later Gerald O. Swank, founder of SIM's New Life for All program in Africa, wrote of North America being on the verge of "The Next Great Advance in Missions" (*Evangelical Missions Quarterly*, October, 1979). Swank called for a tripling of North American missionaries by the year 2000, with half devoted to unreached areas. The emphasis on missionary numbers gets a boost with every new edition of the *Mission Handbook*, which we eagerly await so we can judge the kind of progress being made: 31,000 career missionaries reported in the 11th edition; 35,000 in the 12th; and 39,000 reported in this, the 13th edition.

But there is more to be discovered in the *Mission Handbook* (and its predecessors, going all the way back to the SVM era) than the number of missionaries. At various points in the history of missionary handbooks and atlases one could learn the number of national staff, churches, communicants, elementary schools and pupils, hospitals, and clinics, and other on-site, field data. How can progress

in the Christian world mission be properly assessed apart from such information?

R. Kenneth Strachan, the late director of the Latin America Mission, told participants at the 1985 EFMA Executives Retreat that "by and large (DOM) boards are characterized by fewer foreign workers and larger established churches, whereas ours are characterized by large missionary staffs and smaller church bodies." Strachan made this discovery by evaluating data in the 1954 *World Christian Handbook*. He saw that the contrast between mainline and evangelical mission results could not be explained on the basis of the mainline agencies having been engaged longer on the field, for many conservative agencies had been at work since before the turn of the century. Strachan also saw that a key factor in the depth of mainline results was the preparation of national leadership. Evangelicals, he feared, might "unconsciously (think) that the chief medium of world evangelism is the American missionary," while overlooking the fact that "our fundamentalist missionary movement is lagging far behind in the establishment of national leadership." (Strachan's article still makes relevant reading; it appears in the *Occasional Bulletin from the Missionary Research Library*, Vol. V, No. 13, November 12, 1954.)

In our generation, with few exceptions we have highlighted and analyzed the number of missionaries while paying too little attention to the indices that would help us measure the state of the overseas churches themselves. We have become preoccupied with resources for the mission task to the neglect of results, and this has encouraged a confusion of means with ends, especially on the popular level of the supporting North American constituency. Although we have cited problems with some current evangelical mission goals, at least programs like Mission 2000 and Bold Mission Thrust address this issue. Supporters of these movements are taught to think in terms of results; they are encouraged to look beyond missionaries (resources) to the national churches (results).

Patrick Johnstone's *Operation World* (third edition, 1980) won praise as a highly readable non-technical prayer guide for world missions. Each of 190 countries receives a page or two of demographic, economic, political and religious summary, with succinct notes about mission work and opportunities. The key measurement for Johnstone is the size of the evangelical community, expressed as a percentage of total population. Global and regional maps depict the progress of the gospel in terms of the relative size of the evangelical community in each area. Thus *Operation World* keeps us properly focused on results rather than resources, without slighting the missionary component.

Although Johnstone and David Barrett consulted and shared data prior to publication of the *WCE*, the statistics offered by the two researchers are difficult to reconcile, especially in regard to the size of the evangelical community.

On a global level, Johnstone's estimate runs about 16 percent less than Barrett's 1980 *WCE* data: Barrett: 190 million, Johnstone: 160 million. Both figures include (Western) Protestant evangelicals, Anglican evangelicals, and Third World evangelicals. In regard to individual countries, *Operation World* sometimes gives notably lower figures than *WCE* for the evangelical community, as in the cases of Papua New Guinea and Peru. At other times *Operation World* gives much higher figures, as with Thailand and Colombia. The new edition of *Operation World* is now out, and Johnstone indicates that it carries updated statistics reflecting data from *WCE*.

The *WCE* gives exhaustive information on the Church in every nation of the world. It therefore epitomizes what we would consider a proper focus on the state of the national churches, or the results of the Christian world mission. Readers tenacious enough to burrow through the pages of *WCE* will find data and estimates on the number of parishes, national clergy, full-time layworkers, volunteers, Bible schools and catechist schools, hospitals and clinics, Sunday school enrollment, baptisms, relationships with mission agencies, etc. One drawback is the size and complexity of the *WCE*, which may intimidate laypersons and mission executive alike!

The WCE "Evangelization" Scale

Whereas the critical measurement for Johnstone is the size of the evangelical community, for Barrett it is the extent of evangelization, defined not in terms of conversion to Christ or of professing Christians, but of "aware[ness] of Christianity, Christ, and the Gospel" (*WCE*, p.19). Barrett measures awareness by asking some 200 questions about a wide variety of factors which he assumed to be either helpful or detrimental to the spread of the gospel. (7) Nations that receive a "score" of 60 or more points are considered "evangelized," those that receive a score of 20 to 59 are labeled "un-evangelized," and those that receive less than 20 are labeled "unreached." This approach identifies, at the lower end of the scale, nine countries, such as Afghanistan, Libya, Mauritania and North Yemen. In the next category of "un-evangelized" there are 29 nations, including Albania, China, Iran, Mali, Mongolia, Somalia, South Yemen and Tunisia.

This method is less satisfactory at the higher end of the scale because it is "blind" or non-committal on the issue of nominalism. (Nominalism is used here in its popular sense, describing persons who may be on church rolls but who seldom if ever attend Christian services and who make no visible effort to identify with vital Christian faith and practice.) The first element in a nation's score is the percentage of the population that is "practicing" Christian. (8) Thus, Sweden receives 50 points at the outset since 50 percent of its population is on church rolls, even though weekly church attendance is only 5 percent or 6 percent. Similarly, Argentina receives 66 points at the outset since 66 percent

of the population is identified as "practicing" Christian, even though weekly church attendance runs between 15 percent and 20 percent, and 70 percent attend church only once a year or never. Both countries easily accumulate 100 points, placing themselves, theoretically, off the map for priority mission work. (The Greater Europe Mission and the Southern Baptist Convention are unlikely to withdraw from these nations just because the *WCE* classifies them as "evangelized")

The *WCE*'s "blindness" to nominalism is not the only problem. It is also possible for countries with low Christian populations to accumulate relatively high scores due to other factors: the availability of the Scriptures and other Christian literature, the presence of missionaries, access to Christian radio and other mass media, high rates of tourism and international business activity, "widespread social disturbance" in the last five years, etc. With more than 200 such factors, nations that one might not consider evangelized may accumulate 60 points or more. Thus Bangladesh, with 68 points, finds itself in the "evangelized" category even though the practicing Christian population is less than 0.4 percent. India is "evangelized" (78 points) even though its practicing Christian population measures only 3.3 percent and in spite of the fact that hundreds of ethnic, linguistic, and caste-related groups have no indigenous witness. Japan (81 points) is "evangelized" even though its practicing Christian population is only 1.4 percent. Malaysia (74 points), Pakistan (62), Sri Lanka (60), Syria (63), United Arab Emirates (72), and Viet Nam (64) are other examples.

The *WCE* approach does identify the most needy, even if it tends to portray other areas as more evangelized than they really are. A limitation may be the focus of the *WCE* on nations. A future volume planned by Barrett will focus on the ethno-linguistic peoples of the world. Each ethno-linguistic group -- Barrett identifies some 9,000, excluding dialects -- will receive its own index value indicating the extent to which it has been "evangelized."

"Lord, Will You at This Time . . . ?"

Naive as it sounds today, many in Mott's generation undergirded their mission commitment with the hope of "bringing in the Kingdom" by means of evangelism and Christian education. George W. Webber, in his little classic, *God's Colony in Man's World*, recalls the former optimistic ethos:

I happen to have been brought up in a church where the burden of the minister's preaching and prayers had to do with giving our lives to bringing in the kingdom of God. To me this was accepted as a quite possible goal. The kingdom of God would be achieved if and when enough Christians worked hard enough at the task. . . . (p. 99).

Having grown wise by the 1950s, Webber concluded, "It is a very dangerous business to determine for ourselves the ways in which the Kingdom of God will be achieved on earth and all the more dangerous when . . . we must have some concrete and visible signs that progress is being made."

Our own generation, at least within the evangelical community, has oriented its mission commitment not to "bringing in the kingdom" but to "bringing back the King." And the key is thought to be the completion of the task of world evangelization. More than 30 years ago, Oswald J. Smith urged evangelicals to "pray, give and go. . . in order to hasten the evangelization of the world and bring back the King." (9) Harold Okenga stated 15 years ago, in the 9th edition of the *Mission Handbook*, "The missionary command stands as a prerequisite of the return of our Lord." Johnstone writes that the remaining unreached peoples "must be effectively given the Gospel in order for the condition of the Lord Jesus in Matthew 24:14 to be fulfilled so that He may return" (*Operation World*, p. 37). *Mission Focus* speaks in the same breath of an upcoming Latin American missions congress and "the End of History" (March 1986).

Barrett, appealing like Johnstone to Matthew 24:14, sees in the *WCE* evangelization index "a scale . . . for measuring . . . fulfillment of the Eschatological Sign of missionary proclamation: 'This gospel of the Kingdom will be proclaimed throughout the earth as a testimony to all nations; and then the end will come'" (*WCE*, p. 120). Although Barrett's approach to measuring world evangelization may be questioned, it admittedly gives a sense of progress. From being 21 percent evangelized in A.D. 1500, the world (according to *WCE*) was 27 percent evangelized in 1800, 51 percent in 1900, and almost 72 percent in 1985 (*WCE*, Global Table 30).

Surprisingly, in terms of the *WCE* 200-point evangelization grid, one-on-one missionary contact plays relatively little part in the gains of recent decades, (10) and no credit at all can be given to increasing numbers of practicing Christians, since they have declined from 29 percent of global population in 1900 to 22.6 percent in 1985. (11) Nevertheless, by the year 2000, Barrett's data suggests, the task of Christian proclamation will be within 16 points of completion, i.e., the world will be 84 percent evangelized. The picture amounts to this: The world, while suffering a decline in the proportion of practicing Christians, is gaining in the proportion that is evangelized, and therefore, we are presumably closer to "the end" spoken of in Matthew 24:14.

Ralph Winter takes his sense of progress from the growth of the evangelical community, and is not put off by Barrett's documented drop in the proportion of practicing Christians. "To my knowledge," he told *World Christian* (February, 1980), "there's not one country in the world where the percentage of honest-to-goodness Christians is not at least gradually increasing." (12) Winter's optimism

is further fueled by the calculation that, if the 17,000 unreached people groups were to be divided among the 267 million (13) "true Christians," there would be a 15,000-strong Christian base for the evangelization of each unreached group. Thus, Winter concludes, "Now, for the first time, the task of reaching the remaining Unreached Peoples of the earth seems very clearly to be within the means of evangelical outreach by the year 2000." (From the "Unreached Peoples of the World 1985" poster.)

These examples demonstrate the contemporary evangelical use of the old SVM watchword. A.T. Pierson's once-for-all sense of world evangelization has been adopted rather than Mott's more guarded and open-ended version. Mott's approach emphasized each generation's responsibility to its contemporaries without making faithfulness in that task equivalent to the windup of history.

III - Challenges that Confront Current Evangelical Goals

"The task of world evangelization," writes Edward R. Dayton (*EMISsary*, Vol. 10, No. 4, 1979), "... is not easy. It is very difficult."

Dayton wishes to upgrade the training process for cross-cultural missionaries, so that they may be more effective in the face of the difficulties. He makes a point that is also central to the present essay. "This excessive focus on sending tends to mask from view some of the issues that keep us from effectively reaching, even if missionary recruitment goals are met."

Inadequate preparation for cross-cultural ministry is but one of any number of factors that make the completion of the task of world evangelization not only difficult but that also make "closure" problematic for any one generation. We will touch briefly on a few such issues.

Accessibility of the Unreached

The emphasis on missionary numbers assumes that target populations offer borders open to expatriate Christian missionaries. But this may not be the case. The September 1974, *MARC Newsletter* pointed out that "32 countries with a population of two billion permit no foreign missionaries of any type or greatly restrict them." The *WCE* lists 49 countries as "closed" or "partially closed," and another 18 as "restricted" (Global Table 17). Today, probably three billion of the world's population is not accessible to professional, resident missionaries. Missionaries are excluded or restrictions on visas are severe in Afghanistan, Burma, Burundi, China, Cuba, Ethiopia, India, Indonesia, Kampuchea, Libya, Nigeria, Poland, Romania, Somalia, the U.S.S.R., Viet Nam, North and South Yemen, and others. Of course the strictures imposed by these countries do not mean that in

every case Americans cannot enter under some other category and carry out a quiet but useful witness. Nor does it mean that expatriates sent from other Third World countries cannot enter in similar roles. But in light of the phenomenon of "closed" borders, the call for more and more missionaries does not seem as central as it once did to the completion of world evangelization.

Nominalism in the West

Oswald J. Smith championed the cause of the unreached with his persistent question, "Why should anyone hear the gospel twice before everyone has heard it once?" But in practice he altered the thrust of his statement by holding overseas campaigns in lands that needed "reevangelization": Eastern Europe, South America, et al. In our generation, the pervasive need for reevangelization persists as a stubborn, cyclical factor that makes world evangelization a never-ending task for each succeeding generation.

Patrick Sookhdeo speaks of his community of 200,000 in East London where he directs "In Contact" ministries: "After World War II, Newham had about 200 churches, but the number had dropped to 96 by 1980. They continue to close at the rate of eight a year. Every Sunday approximately 750 people attend church. That leaves 99.5 percent of the population that has no relationship with the church. If that is typical, you can work out the future of Christianity in Western Europe." (From lecture at the Overseas Ministries Study Center, November 1984.)

The Church of England, while claiming 30 million baptized constituents, can report less than two million active members, according to research done by Peter Brierley, of MARC Europe, and reported by John Nordheimer (*New York Times*, October 24, 1983). Less than three-quarters of a million Anglicans attend church on a typical Sunday. Half of England's Methodist churches have less than 25 in attendance. Similarly for Western Europe, with weekly attendance rarely more than 5 or 6 percent of membership. Robert Campbell of Greater Europe Mission points out that there are more "born-again" Christians in India than in France. (*WCE* indicates there are 15 times as many evangelicals in India as in France.)

Fifty years ago at the International Missionary Conference in Tambaram, Madras, India, Alexander McLeish cited the commonly received figure for those who could be considered "effectively Christian" in Europe and North America: 10 to 15 percent. (14) It appears today to be no better than that, and perhaps worse.

In Canada, the relative weakness of orthodox Christianity is highlighted by contrast with the growth of the Jehovah's Witnesses sect. Weekly attendance

... of the Witnesses... the attendance... of the Protestant body in Canada (15). In the U.S. a demographic study stated that for every person raised without religion, who identifies himself as a Christian, three people forsake their religion or no religious commitment (1976, p. 5, June 1976), as reported by the Methodist publication *World Report* (1976, p. 1984). Almost half of the persons raised in a fundamentalist home are doing this report (to continue in their childhood faith). The U.S. leads in the proportion of evangelists in the total population (3.5% including black evangelists), but our relatively poor showing in missionary work, as compared to other Western countries hints at our preoccupation with other interests. Patrick Johnstone puts the situation frankly: In the U.S. 'there is a rather superficiality in evangelical circles' (*Times*, 1976, p. 55). K. J. Woerms, shown to the audiences at the Open House conferences of Inter-University Christian Fellowship, are proportionally much smaller than the national population (percent of the U.S.M. when the university population was a fraction of its present size. ("North American Evangelical Missions, 1880-1986" Adam Clarke, Wheaton College June 17-19, 1986).

... Protestantism is reflected in the I.C.E.'S figures for the Protestant population in the West... the evangelical segment within that population. We... level evangelism... 40 percent of the... 1980... 1975... 1970... But when the picture is broken down by continental areas... Europe... Protestantism... the only reason... situation for Protestantism... evangelism is not much worse... to the growth of the church in the Third World... the U.S.S.R., Europe and North America... themselves present the following trends:

	1970-1975	1975-1980	1980-1985
Protestant	21.7	21.8	21.9
Evangelical	3.5	3.7	3.9
Black Evangelical	54.1	58.7	64.9

* Evangelical are a category of Protestants and Evangelicalism includes evangelism (in the U.S.)

The 1970s... for the... show... Protestant community... evangelical segment... (1970).

Again... background of... spread... Protestant... 1980... with... evangelism... (1980).

... grapple with the... the toughest... whose church... If... find... Now... the... the... November...

Reevangelization in the Third World

The West, unfortunately, does not have a monopoly on nominalism. The prospects for completing world evangelization are also compromised by the spiritual deterioration of third and fourth generation Christians in Third World areas. Leslie T. Lyall, veteran of the Overseas Missionary Fellowship (formerly China Inland Mission), illustrates with two telling examples:

About 1916, there was a wide-spread awakening on the stone age island, Nias, off the west coast of Sumatra. About 80 percent of the population are Christians. But when OMF missionaries visited the island recently they found the churches in a miserable state spiritually. Apathy and ignorance of the most elementary truths of Christianity are the rule. . . . Similarly, during the last war, when all missionaries were interned, Christianity spread through the hills of Formosa in a remarkable way from tribe to tribe through the zeal of one old woman. But today life in those tribal churches is barely flickering. Sin, apathy and worldliness are the norm. ("Gifts, Leadership and the Church," mimeographed paper, n.d.)

OMF has been frank enough with its supporting constituency to publish material describing situations that call for reevangelization. See, for instance, the December 1976/January 1977 issue of *East Asia Millions*, featuring three articles about work with formerly lively Christian tribal groups in Taiwan, the April/May 1982 issue with material on Korea, the November/December 1983 issue with a feature on the Yao of Thailand, and the July 1986 issue on Indonesia. The unevenness of church life in Korea receives book-length scrutiny in Peter Pattison's *Crisis Unaware* (OMF, 1981).

Madagascar and the Seychelles are listed in *WCE* as 51 and 98 percent "Christian," respectively, but both countries are on AIM International's list of "unreached peoples," due to their state of nominalism. Peter Stam of AIM suggests that these populations are just as unreached as the Toposas of the Sudan. Similarly, as noted earlier in this essay, SIM International has targeted the "Rivers people" of Nigeria for a pioneer church planting effort. By SIM's analysis, these early recipients of Christian mission, almost four million in number, have succumbed to Christo-paganism and now need reevangelization.

George Rhodes, a veteran of East Africa, states bluntly that the greatest barrier to evangelization in Kenya is not cultural or linguistic but generational. The church's challenge lies in the fact that two-thirds of the population are youth, who are generally disenchanted with the flawed and fragmented church of their elders.

In some areas of the world a situation even more threatening to progress in world evangelization has developed -- reconversion of Christian populations to other religions. Saphir Athyal, in the annual Olivier Beguin Memorial Lecture of the Australian Bible Society in 1981, spoke of this phenomenon in India and Southeast Asia. He characterized the turning of Christians to Hinduism, Islam and Buddhism, as a result of missionary efforts by these groups, as "not uncommon."

One development that is sometimes thought to hold great potential for Christian advance in mission, especially in Africa, is the growth of indigenous Christian movements. These are credited with being more evangelistic, more holistic and more authentically spiritual than their counterparts rooted in the work of Western missions. Certainly, some of them live up to this profile. But to what extent are some of these movements controlled by "Father Divine" types? The April 1986 issue of *The Spectator* carried an absorbing article on African "spiritual" churches that have put down roots in London and other urban centers of the West. One group, founded by Olumba Olumba Obu in the early 1950s in Calabar, Nigeria, is known as the Brotherhood of the Cross and the Star. The Brotherhood's hymnbook substitutes the founder's initials "O.O.O." throughout for the name of Jesus, indicating the focus of the members' worship. Certainly, the indigenous movements of Africa are significant (in Nigeria they account for one out of every five Christians); but not all can be said to be contributing to world evangelization in Jesus name.

Evangelicals in the U.S. were heartened, about a year after the *WCE* became available, to read a report in *Christianity Today* headlined "In Africa, 16,400 People Became Christians Today" (October 7, 1983), (16) This is but one of hundreds of items appearing regularly in the evangelical press that fosters the idea that evangelization, as fervently desired by evangelicals, is making impressive strides. What the report did not make clear, however, is that:

- 1) 12,560 of the 16,400 are babies born into Christian homes. This is growth that merely keeps pace with population growth.
- 2) Of the 3,840 actual conversions occurring daily, only about 760 are related to evangelical groups. About half are Roman Catholic, and the remainder become members of African indigenous groups, American sects, the Orthodox church, or other non-evangelical groups.

Incidentally, the *WCE* data for Africa shows Protestants and Roman Catholics starting in the year 1900 from membership bases of two and a half million and two million, respectively, i.e., with the Catholics about 20 percent behind the Protestants. Today, the Catholic community is almost 50 percent larger than the

Protestant community. The superior commitment of the European Catholic missionary community shows up in the statistics from Africa.

Though it is not very uplifting to confront this litany of obstacles, our effectiveness in world evangelism will not be enhanced by ignoring them. Let us look at three more.

Resistant Peoples

In January 1978, John Stott convened the Lausanne Consultation on the Gospel and Culture. In the foreword to *Down to Earth: Studies in Christianity and Culture* (Eerdmans, 1980), a product of the consultation, Stott observed that,

The great mass movements into the church have, generally speaking, involved people of broadly "animistic" background. By comparison very few of those who have inherited one of the major "culture-religions" . . . have been won to Christ. . . . When [Adoniram Judson] died in 1850, after thirty-seven years of devoted and sacrificial labor, . . . he left about seven thousand converts from the animistic Karens, but a mere one hundred Burman converts from Buddhism. Why was this? . . . How are we to explain the pitifully small "dent" which has been made, for instance, on the 600 million Hindus of India or the 700 million Moslems of the Islamic block?

Stott thus draws attention to the very widespread reality of resistant peoples as distinguished from unreached or bypassed peoples. Barrett contends (*WCE*, p. 19) that the majority of non-Christian peoples are "resistant" rather than neglected by Christian missions. He goes so far as to state that the number of people groups lacking both national Christians and missionaries is only around 600, with a combined population of 309 million. These relatively few are what Barrett labels "hidden" peoples. While his rather narrow definition surely understates the magnitude of the unreached, he nevertheless properly calls attention to the reality of hundreds upon hundreds of thousands of people who have heard of Christ and His gospel but who as a result of that hearing show little or no inclination to become Christians.

The phenomenon of resistant peoples can seriously distort mission effort from the West, given the fact that no one wants to report back home that he or she has run up against a stone wall. New missionaries, therefore, may go where the prospects are favorable rather than where the need is greatest. David W. Shenk, a Mennonite missionary for 17 years among Muslims in Somalia and Kenya, witnessed more than a score of new U.S. mission initiatives in Kenya during a six-year period in the 1970s. "One third of the country," he writes, "was almost untouched by the gospel. These were Islamized peoples . . . [But]

not one new agency decided to concentrate resources in the Islamized areas of the country." Instead they worked in areas already evangelized, "often in communities which were already ninety-five percent churched."

Shenk concludes, "In some traditional societies we need only a decade or two of patience. [But] in some Muslim societies we probably need a patience which endures for a century or more" (*Exploring Church Growth*, ed. Wilbert R. Shenk, Eerdmans, 1982; p. 152). That kind of patience will not be encouraged by an ethos that foresees the completion of world evangelization 14 years hence.

Urbanization

The congregating of unevangelized millions to the cities of our time could be a great logistical aid to the completion of world evangelization. Like the Apostle Paul, we could concentrate on the cities with confidence that the whole countryside would soon hear the gospel as new believers travel back and forth. However, the dynamics of urbanization may be resulting today in just the opposite: believers won by missionaries in rural areas are migrating to the cities where they are lost to Christ and His Church due to the pressures of secularization and the weakness of the urban Christian community.

The Southern Baptist Convention, in association with David Barrett, have launched a comprehensive analysis of the urban challenge. *World-Class Cities and World Evangelization*, prepared by Barrett and released last year, documents the enormous increase in our century of urban centers. In the year 1900 there were only 20 cities with a population of a million or more; today there are 276, and by the year 2000, according to projections prepared by the United Nations, there will be 433. From the standpoint of world evangelization, the problem is that the proportion of the urban population that is Christian, according to Barrett, has declined steadily during this century. While urban population increased from 14.4 percent of global population in 1900 to 43 percent today, the Christian presence (population) in the world's cities dropped from 69 to 46 percent. In 1900, when there were only 20 cities with populations of a million or more, all but five, Barrett calls Christian cities. Several, like London, Paris, Berlin and New York were prominent mission-sending cities. Today, out of 276 such "megacities" 121 are non-Christian, or even anti-Christian. Barrett states, "In contrast to the favorable urban situation in 1900, we now find that across the world huge non-Christian [cities] are materializing. . . . The worst specter of all is the possibility that . . . Islamic supergiants [Jakarta, Cairo, Baghdad, Istanbul, Teheran, Karachi and Dacca] may become hotbeds of Islamic neo-fundamentalism and turn violently against Christian churches and missions" (*World-Class Cities and World Evangelization*, p. 10).

Most North American Protestant missionaries have been nurtured in rural settings or in the relative comfort and security of middle-class communities. They tend to become disoriented in teeming cities. Roger S. Greenway, in "Don't Be an Urban Missionary Unless. . ." dramatizes the trauma missionaries may experience as they attempt the transition from the rural to the urban scene (*Evangelical Missions Quarterly*, April, 1983).

Our weakness in urban ministry has a long history. A survey of Tokyo churches in 1919, conducted by J. Merle Davis, "showed that only three of the 101 churches were situated on the east side, the industrial and slum area of the city, and that the field of these three churches contained two-fifths of the city's population." Reporting to the 1938 World Missionary Conference in Madras, Davis indicated this neglect of industrialized urban areas was "duplicated in Shanghai, Bombay and other industrial centers of the East." (17)

This dis-ease missionaries felt among the masses fifty years ago and more, found an echo in the national church itself. At the 1938 Madras World Missionary Conference, Davis reported that of the more than one thousand Christian students living in Shanghai in the mid-1930s, "very few were connected with any Chinese church." In China's capital, Nanking, "it was estimated in a church survey just before the present war [with Japan], . . . not more than ten or twelve of the one thousand Christian officials and educators in government institutions were attending any church." (18) Weak city churches do not aid world evangelization.

The encouraging development, in our time, is the substantial refocusing of the missionary community upon the urban scene. The project of Barrett and the Southern Baptist Convention is but one example of urban commitment. Raymond Bakke, Senior Urban Associate of the Lausanne Committee, has, with the support of MARC, held broad-based urban consultations in seventy world class cities of the Third World. Others, such as Roger Greenway and Craig Ellison, have strengthened the movement through a network of workshops, seminars, and academic programs. But to reverse the psychic and emotional equipment of a whole generation of missionaries will be no little accomplishment. In the meantime, our churches are "losing the cities at the rate of 29.5 million new urban non-Christians every year" (*World-Class Cities and World Evangelization*, p. 11). That's the equivalent of four new Chicagos a year.

Missionary Attrition

When the constituencies of U.S. mission agencies are told about the need for new missionaries, the number of anticipated retirements is commonly cited as a major factor. Especially in recent years, in light of the great influx of new missionaries after World War II, it is argued that the retirement rate is critical.

However, the retirement factor is minor compared to resignations. A recent survey conducted by EFMA indicated that retirements in the decade ahead are expected to equal about 16 percent of the total missionary force (*Mission Focus*, October, 1984, p. 15), which is equivalent to an annual loss due to retirement of 1.5 percent. About the same time, a study focused on resignations found that the EFMA rate of "discontinuation of service" is about 5.5 percent per year. (19) One major IFMA agency with substantial growth goals is apparently running about 3 percent resignations per year as compared to 1 percent retirements (*Mission Focus*, October, 1984, table, p. 17). These agencies must recruit each year new missionaries equal in number to 4 to 7 percent of their missionary force just to maintain the status quo (mostly due to resignations).

A major category of resignations is first-term casualties. In the secular world we are told that 33 percent of all overseas employees return within the first year. (20) So we cannot be altogether surprised to learn that first-term missionaries have their casualties. It is generally thought that up to half of all new missionaries do not last beyond their first term. (21) This means that an agency anticipating 10 retirements must recruit 20 new missionaries just to stay even.

The first-term casualty rate recalls Edward Dayton's presupposition: "The task of world evangelization . . . is not easy. It is very difficult." It also supports Dayton's thesis that a more rigorous training process is called for. (22) In a study of "missionary dropouts" researcher Craig Hanscome found that the strongest factor in predicting dropouts was the amount of education. (23) The dropout rate of missionaries whose formal education ended with college was 33.3 percent; but for those with graduate education it was 14.7 percent. Hanscome acknowledges that the underlying factor here may simply be increased maturity.

A second major category of missionary loss is the career missionary who comes home for the sake of the children's education or to change careers, or both. The alarm was sounded at least 13 years ago, in the 10th edition of the *Mission Handbook*: "The tendency toward return to the U.S. during children's high school and/or college years is perhaps unfortunate, as these tend to be some of the most productive years of the missionary's life" (p. 72; attributed to Edwin L. Frizen, executive secretary of IFMA). The present writer is not aware of any research that establishes just how extensive this pattern is, but judging by the frequency with which the matter comes up it is not insignificant. "The present pattern," commented Arthur F. Glasser in 1981, "in which all too many missionaries leave the field because of the educational needs of their teenagers, and do not return is hardly in the best interests of a vigorous church-planting program." (24) Ted Ward, speaking at the 1985 EFMA Missions Executives Retreat, reckoned that the most typical length of service in the 1980s is between

two and ten years rather than ten years and more. The ranks of senior leadership and field expertise grow dangerously thin due to mid-career dropouts. The difficulty of recruiting qualified missionaries, and keeping them, is just one more factor that limits the pace of world evangelization.

IV - Revised Goals and Signs of Change

Some of John R. Mott's successors simply lost commitment due to the chastening of two world wars and their obvious failure to "bring in the kingdom." Others gave renewed attention to biblical language and themes which helped them refine their expectation. One mainline denomination expressed it this way:

... It is the will of God that his purpose for human life shall be fulfilled under the rule of Christ and all evil be banished from his creation. . . . Already God's reign is present as a ferment in the world. . . . With an urgency born of this hope the church applies itself to present tasks and strives for a better world. It does not identify limited progress with the kingdom of God on earth, nor does it despair in the face of disappointment and defeat. In steadfast hope the church looks beyond all partial achievement to the final triumph of God. (From the final section of the United Presbyterian "Confession of 1967.")

In this statement human responsibility looms large, but new emphasis falls upon God's ultimate action. Not knowing the how or when, we nevertheless believe that "the earth will be full of the knowledge of the Lord as the waters cover the sea" (Isa. 11:9). We know that "every knee [shall] bow, . . . and every tongue confess that Jesus Christ is Lord" (Phil. 2:10-11). In company with the first century church, we "wait eagerly for the day of God to come. . . . [In] keeping with his promise we are looking forward to a new heaven and a new earth, the home of righteousness" (II Peter 3:12 and 13, NIV; NIV alternate reading for verse 12). All the while we remind ourselves, "It is not for you to know times or seasons which the Father has fixed by his own authority" (Acts 1:7).

There have been enough failed goals. Two and a half decades have passed since Billy Graham called for the completion of world evangelization in one decade. J. Herbert Kane wrote for the 1973 edition of the *Mission Handbook* that "Campus Crusade for Christ is greatly expanding its overseas work and hopes to complete the evangelization of the world in the next decade." (10th Edition, p. 9) The Frontiers Fellowship campaign, launched early this decade, called for one million participants by the end of 1982--today only about 20,000 people are using the Fellowship's very excellent *Global Prayer Guide*. Oswald J. Smith, G. Christian Weiss, Harold Okenga, and other leaders of the post-war generation

have gone to be with the Lord without seeing the completion of world evangelization. David Barrett asserts that: "The century 1871-1971 saw. . . at least 50 major clarion calls. . . to evangelize the world by a certain date (25). . . yet we are only marginally closer to evangelizing the world" (*World-Class Cities and World Evangelization*, p. 35).

We are encouraged to see signs that current evangelical mission goals are being refined to modify problematic language and schemes. On the back cover of *World-Class Cities and World Evangelization* the publishers speak again of the Southern Baptist hope of sharing the gospel with every person on earth by the year 2000, but now they envision doing so with "all other Christians." The same publication also elaborates the meaning of evangelization. It is no longer simply a matter of reckoning those "who have become aware of Christianity, Christ and the gospel" now it is those "who have heard the gospel with understanding" (p. 10, emphasis added). On page 24 Barrett goes even further: "The criterion for measuring progress in evangelization can. . . be described as the extent to which peoples or populations have heard the gospel with understanding to the point where cores or nuclei of disciples have actually been formed in them." Johnstone adds that "the work of an evangelist is not complete until those evangelized are so discipled as to become in turn, evangelists" (*Operation World*, p. 29). Once we envision hearing "with understanding," "cores of disciples," and second-generation evangelizers, we are back to John R. Mott's more open-ended understanding of evangelization, which limits the appropriateness of quantitative measurements and date-setting.

We also detect a note of caution about naming the 17,000 unreached people groups. Don Richardson, a colleague of Ralph Winter at the U.S. Center for World Mission, recently put a premium on our faithfulness in sharing the gospel with all who have not embraced it and left the cut-off point of divine history totally in God's hands (*Mission Focus*, Feb. 1986, p. 16).

If world evangelization could be achieved simply by taking Joseph T. Bayly's "Gospel Blimp" out of mothballs and broadcasting the gospel over the cities of the world, perhaps a date could be set and the goal realized. But useful as the mass media are, the divine plan of salvation in the final analysis involves "on-the-ground" incarnation. The principle of incarnation commits "the whole church to take the whole gospel to the whole world." World evangelization cannot be turned over to technological proxies.

Significant Signs and Encouraging Movements

Not unreached people per se but urban populations in multi-ethnic, secularized, internationalized cities are likely to be the strategic focus of the future, from the standpoint of world evangelization.

That is why the renewed focus on urban mission, noted earlier, is one of the encouraging signs of this generation's commitment to world evangelization. One can hardly talk with a mission agency without discovering yet another program of urban study, training and internship. The urban centers of North America are receiving attention in their own right, and in the process they are serving as the testing ground for missionary candidates. Missionary Internship of Farmington, Michigan, considers that one of the signs that its urban programs are on target is that a sifting takes place between candidates who have the temperments and skills for urban ministry and those who do not. Mission agencies that use such internship programs will cut their first-term casualty rate.

Another sign of movement is the demand for continuing education programs by missionaries on furlough. A survey of furloughing missionaries representing ten EFMA/IFMA agencies plus Wycliffe Bible Translators, conducted by the Overseas Ministries Study Center in 1984, revealed that 8 out of 10 missionaries participate in one form or another of continuing education for mission while home on furlough. The agencies included in the survey represent a quarter of the total EFMA/IFMA community, and the survey registered an impressive 75 percent response. Four out of ten missionaries in the survey were enrolled in academic courses while on furlough: 13 percent of the missionaries in the survey were committed to earning a graduate degree. Of the total number surveyed, 50 percent already hold a seminary or other graduate degree. The day when conservative mission agencies would not authorize advanced educational programs for their missionaries has given way to a growing pattern of requiring graduate education for long-term missionaries. This is a promising sign, given the challenge of resistant peoples, the demands of contextualization, and the new vitality of "culture-religions" that have not given way to Christian faith as John R. Mott's generation once expected.

Another far-reaching development is the establishment of serious mission programs at the seminary level. Evangelical schools have led in mission studies since chairs of mission in mainline seminaries declined in the 1960s. Last year Fuller Seminary's School of World Mission enrolled more than 600 full-time students in its various mission programs. About 150 were missionaries, another 260 were overseas nationals. Many, in both categories, were working on the Doctor of Missiology degree. Trinity Evangelical Divinity School counted another 100-plus D.Miss. students. Columbia Graduate School of Bible and Missions (CGSBM) enrolled 115, and scores of other students were taking the CGSBM one-year graduate-level missions certificate course or the 3-week intensive short-term program in missions. Other evangelical schools also enroll substantial numbers in cross-cultural studies, evangelism, communications, etc., oriented to the mandate of world evangelization.

We should not overlook the enormous role now played by evangelical seminaries in preparing the pastors of tomorrow's churches. The total number being trained for the pastorate in the 13 best known evangelical seminaries—including Alliance, Bethel, Columbia (South Carolina), Dallas, Denver, Fuller, Gordon-Conwell, Talbot, Trinity Evangelical, and Westminster -- exceeds the number being trained by 26 of the largest mainline schools -- schools such as Andover-Newton, Boston, Candler, Drew, Duke, Eastern Baptist, Harvard, McCormick, Pittsburgh, Princeton, San Francisco, Union, Wesley, and Yale. Consideration not only of the 13 evangelical schools but also of the six Southern Baptist Schools, finds these 19 are preparing almost two and a half times as many for the ministry as the 26 mainline schools.

Given the leading role currently played by evangelical/Southern Baptist schools in mission and cross cultural programs, the implication is that in the years ahead increasing numbers of North American Protestant churches will be pastored by "mission-minded" persons with a fairly sophisticated understanding of the challenge of world evangelization.

Another significant development is the preparation of the laity for world evangelization, in the form of mission curricula for church schools, congregational study groups, and home-fellowship groups. "Adventures in God's Kingdom-Learning Experiences for World Christians" requires about 100 hours of the participant's time, spread over one or two semesters. Organized in 12 units, "Adventures" integrates lecture, private Bible study and readings, community involvement in cross-cultural situations, and on-going group interaction and debriefing. Harvest of Scottsdale, Arizona, an agency that links North American churches with Third World churches in projects of community development and evangelism, and World Vision are two of the prime backers of the project. (26)

Other missions-oriented study programs now in operation include Graham Kerr's "Project Lord" the "Focus" materials of the Association of Church Mission Committees, and an inductive Bible study series for highschool age students prepared by Steve Richardson, son of Don Richardson. A number of graduate students in evangelical schools are writing their dissertations on the history of mission curricula in their respective denominations and proposing new programs to meet the conditions and needs of the present generation. (27)

The largest lay-oriented program in circulation is probably the "Perspectives" course sponsored by the U.S. Center for World Mission. Some 6,000 students have taken the course in recent years, either at the Center in Pasadena or in satellite programs around the country. In the course of 1986 more than 60 sites throughout North America will have offered the 200-hour course.

One gains the impression that North America has not seen such potential for mobilizing lay interest in world missions since the early decades of the 20th century. In that period the Central Committee on the United Study of Foreign Missions published millions of units of study materials that were used in churches all across the country. During their summer vacations as many as 12,000 women were trained annually at centers like Winona Lake, Indiana, and Chautauqua, New York, to be leaders of mission study groups back in their home communities. Among the men, the Laymen's Missionary Movement enlisted some 100,000 members for prayer, study and support of world mission. Perhaps this century will end with the kind of mission fervor with which it began.

World Evangelization by 2000 A.D.?

Mission fervor, however, does not necessarily translate into "mission accomplished," as the record of our grandparents demonstrates. Perhaps some of the obstacles to world evangelization listed in this essay will prod us to reexamine our approaches to world evangelization and question some of our year-2000 goals.

Will Bold Mission Thrust achieve its objectives by 2000 A.D.? Well, yes and no, judging by present trends. The goals set in 1975 for the number of missionaries and volunteers will be met by the year 2000 if the present rate of annual increase continues. But these are in the category of resources. Results, measured by the number of churches/chapels, membership totals, and baptisms, are running behind by as much as 53 percent.

How about Mission 2000? Will it realize its goal? A recent issue of *Mission Frontiers* (March 1986) featured a ten-year retrospect on the 1980s, a kind of assessment of where the unreached peoples movement hopes to be by 1991. The writer foresees a North American Protestant mission force of 135,000, with 38,000 involved in frontier missions, and a non-Western missionary force of 65,000. The retrospect includes a recital of breakthroughs among Muslim populations. But we turn again to David Shenk and read:

It is disturbing that much of the new impetus for concentrating resources on ministries among Muslims is undergirded with notions that we are on the verge of a breakthrough. . . . For multitudes of faithful Christian evangelists who are ministering among Muslims, there probably never will be a breakthrough in Church Growth terms. . . . Most Muslims have never explicitly rejected the gospel. Their apparent resistance is usually related to the fact that they have never understood its message. . . . The misperceptions run deep, the theological issues are profound, and community pressures

are tremendous. It takes time. Patience is required, the kind of patience which does not fit the categories of any forms of cost effectiveness analysis. It is patience borne out of commitment to Jesus Christ who also lived among a people who often painfully misunderstood his ministry. (*Exploring Church Growth*, p. 152)

Shenk believes that our patience must be measured by centuries, not decades.

World Evangelization by Unofficial "Missionaries"?

Ted Ward, leading the 1985 CFMA Mission Executives Retreat "Mission in the 1990's," suggested that God may well take the world through "another entire cycle of almost anything" in order to give time for his purposes to be accomplished.

The first great advance in world evangelization occurred in a generation that anticipated Christ's return at any time, but instead the church ran headlong into religious persecution, political harassment and economic distress. God used these forces, acting upon the laity, to root the gospel in new centers around the Mediterranean world (Acts 8:1, 11:19-21). The modern Protestant missionary movement began as a gleam in the eye of a shoe cobbler as he contemplated the implications of Great Britain's role as a global power, and William Carey hitchhiked, as it were, on the back of international mercantilism.

Barrett urges us to capitalize on the 300 million Christians (from all nations) that travel abroad on pleasure or business every year. "Several millions," he notes, "will visit the so-called closed countries." He urges that we cultivate those who are willing to be viewed as "missionary" in the eyes of Western-based agencies but who would enter the closed countries as "merely a tourist, or an occasional visitor, or a businessman, or a teacher, or a journalist, or some other acceptable category." (28)

Ted Ward, Ruth Siemens, Don Hamilton, Wayne Shabaz, Dick Staub, and others in the "tentmaking" network see enormous, largely untapped potential in the number of North American evangelicals serving in secular positions overseas. Outnumbering North American missionaries several times over, these men and women, properly motivated and prepared, represent a tremendous potential for world evangelization. Already many missions use "associates" from the secular world to fill certain kinds of mission posts overseas, but tentmakers take this a step further by serving as Christ's witnesses in the international secular environment. Partly in response to this internationalization of lay Christian witness there are today programs such as offered by New College, Berkeley, that help prepare lay men and women to function effectively overseas in cross-cultural settings.

On the basis of a survey of 400-plus overseas lay men and women, Don Hamilton has drawn a profile of the effective tentmaker; his study makes clear the need for special training, language skills, proven ministry gifts and explicit missional intention. Dick Staub of Intereristo finds encouragement in a survey of 1,000 tentmakers. By the time their tour was completed, 65 percent had learned the language. Almost half had led someone to Christ, and 20 percent were instrumental in planting a church.

More and more laymen and women in our churches will find the opportunity, if not responsibility, to travel and even relocate overseas in the course of their secular work. Wayne Shabaz speculates that there will be a new "dispersion" in our time of God's people, caused not by war or persecution so much as by economic dynamics. (29)

This scenario may coincide with the phasing down of missionaries. "In many areas of the world going in as a religious professional may not be viable in 10 to 15 years," says Paul McKaughan of Mission to the World. Don Miller of Compassion International adds that the term "missionary" may be a dysfunctional word by the 1990s, as the spread of the gospel internationally takes new forms. A parallel development is likely to be an irreversible breakdown in the distinction between "foreign" and "home" missions, as populations once identified as unreached and located in remote corners of the globe move in significant numbers to the metropolitan areas of the modern world. Here world evangelization can take place among 50, 100, or even more "people groups" within a radius of 100 miles. The laity of the church will not escape the test: Will you be Christ's ambassador here at home? Our missionary responsibility will not be satisfied by monthly financial support of missionary friends in far away places.

Short-term mission workers will also play an increasing role. They have multiplied in recent years to the point where there are now three short-termers for every four career missionaries. However, the growth projections made in the 1973 *Mission Handbook* (p. 17), which suggested short-termers would overtake the career force by 1975, have not been borne out. Because short-termers generally lack sufficient understanding of the language and culture of the local people where they serve, their contribution to world evangelization must be a limited one. The major significance will be found, if all goes well, in the whetting of appetites for lifetime service in Christ's kingdom.

The ranks of Third World missionaries have also swelled to over 20,000 according to researchers Larry Keyes and Larry Pate. Keyes and Pate foresee a total of 100,000 by the end of the century, although this projection is based on a period of very rapid growth that may not continue.

Tite Tienou of the Alliance Theological Seminary sees the Third World missionary movement as the instigator of a lower-key style of mission, independent of much Western technology and dollars. Keyes and Pate underline this with the information that 91 percent of Third World mission is self-supported, independent of Western resources. (30) Thus, a whole new image of "missionary" may be in the offing, to the ultimate advance of world evangelization undistorted by the lure of Western lifestyles and privileges.

V - The Sustaining Vision

What have we learned about world evangelization and goal-setting since our grandparents' generation? Mott's 1900 manifesto was relatively careful and modest. But by the 1920s the notion of "bringing in the kingdom" had really bloomed. The Interchurch World Movement actually set out to finish the task of evangelizing, Christianizing and educating the world in three years! Has our generation, too, forgotten to be modest?

Certainly, good leadership entails goal setting. But our goals ought to be clear, measureable, appropriate and realistic. They should reflect an appreciation that we are but one "company" in the kingdom of God's servants. We have a part to play, but only a part. Furthermore, it is not our place to oversee the grand task of world evangelization. That is the Holy Spirit's domain.

The completion of world evangelization takes us into the "times and seasons" that are known not even to the Son, but only to the Father (Matt. 24:36; Acts 1:7). Let us be modest, lest our grandiose goals presume upon the sovereignty and mystery of God.

On the other hand, it is the breathtaking completeness and grandeur of the biblical vision that fires our efforts and sustains us in the face of great odds. Isaiah pictured a time when "the earth will be full of the knowledge of the Lord as the waters cover the sea" (11:9). Paul quoted the early Christian hymn, affirming that "every knee shall bow and every tongue confess that Jesus Christ is Lord" (Phil. 2:6 ff.). The Apostle John reported a vision in which the nations brought their finest treasures to the Lamb. Peter declared that our hope is "a new heavens and a new earth, the home of righteousness" (II Peter 3:13).

Though we recognize the fallibility and temporal nature of our contribution to the coming kingdom, our hold on God's promise propels us forward in sustained witness to the day of fulfillment. We cannot "bring back the King" by human effort any more than our predecessors could "bring in the Kingdom." But we can be obedient in our generation as Jesus was in his. The issue is not that our generation be the one that completes the task but that we be found faithful to the vision.

In the final analysis, world evangelization is God's task (Zech. 4:6). We are trying to understand it even as we participate in response to the Spirit. Only in relatively superficial ways can it be measured, evaluated, and projected. We can indeed have "closure" on the task of world evangelization and the return of the King, but only by faith, not by sight.

World evangelization by 100 A.D.? By 2000 A.D.? Or even beyond? For Jesus it was enough that the Father knew.

Notes

- 1 Lotz, Denton, 1970. *"The Evangelization of the World in This Generation": The Resurgence of a Missionary Idea Among the Conservative Evangelicals*, doctoral dissertation prepared for the Evangelical Theological faculty, University of Hamburg.
- 2 Figures are from this *Handbook* and its antecedents for the publication years shown. A few agencies included in the 1985 "Independent/Unaffiliated" category, numbering less than 1,400 missionaries, are affiliated with two fundamentalist associations. The 1985 "doubly affiliated" total consists of 96 DOM/EFMA and 564 EFMA/IFMA doubly affiliated agency missionaries. Table A seems to show significant EFMA growth between 1968 and 1985. This does not signify net growth in the total number of Protestant missionaries. Rather the entire increase may be traced to the fact that older agencies, previously unrelated to EFMA, affiliated with EFMA or shifted to the "independent" category. These agencies accounted for 1,599 DOM missionaries in 1953 and 2,974 EFMA and unaffiliated missionaries in 1985.
- 3 Data reflects overseas career personnel for the sending agency categories shown. The 1985 "Independent" figure is limited to agencies having 35 or more missionaries. Some agencies, e.g., AIM Intl. have legally independent U.S. and Canadian units. Such "pairs" are shown as two organizations in the Agencies sections of this *Handbook* but are counted as a single organization in Table B. There are 19 such "pairs" of U.S./Canadian agencies, mostly IFMA affiliated.
- 4 The U.S. evangelical community (adults and children), estimated at 25 percent of the total population is about 60 million, exclusive of black evangelicals.
- 5 This 13th edition of the *Mission Handbook* reports about 39,309 Protestant missionaries from North America. Of these about 37,800 are U.S. (the balance being Canadian). Adding U.S. Roman Catholic missionaries numbering about 6,000 we arrive at a total of about 43,800 U.S. overseas personnel, or about one missionary for every 5,400 people in the total U.S.

Notes Continued

- population (1984). Note: The *World Christian Encyclopedia (WCE)* definition of "missionary" is somewhat broader than "career missionary," but at the same time *WCE* totals exclude those on furlough, making the *WCE* total as reported for mid-1970s roughly equal to total career missionaries reported in the 10th edition of the *Mission Handbook* (1973).
- 6 Ekvall, Robert Brainerd, et al. 1939. *After Fifty Years*. Harrisburg, PA: Christian Publications, Inc., p. 28.
 - 7 It is not clear why the 200 factors are not weighted so as to reflect various degrees of impact upon the progress of world evangelization. Barrett has also been criticized for failing to test the factors for coherence.
 - 8 A person is considered to be a "practicing" Christian in *WCE* if he or she meets the minimum standard set by the particular church, which may be as little as attendance once a year. In interpreting such statistics, one must bear in mind the natural reluctance of a local church to remove people from its rolls even when they have come short of the church's standard.
 - 9 *The Missionary Message in Song*. Back to the Bible Publ., 1953, cover.
 - 10 Out of the 206 items in the *WCE* evangelization grid, only four or five involve direct contact by missionaries.
 - 11 The much-louted gains in Christian population in the Third World are more than offset by the failure of the Christian community in the West to keep up with population growth.
 - 12 Barrett's *WCE* data regarding the world evangelical community could be used both to confirm and to question this contention. Evangelicals, according to *WCE*, amounted to 4.45 percent of the world population in the year 1900, dipped to 4.25 percent in 1970, and had returned to the 1900 level as of 1985. Evangelicals are currently increasing somewhat faster than the world population and are projected to be 4.8 percent as of A.D. 2000.

Notes Continued

- 13 The figure of 267 million "true Christians" comes from the U.S. Center for World Mission poster "Unreached Peoples of the World 1985." Compare the *WCE* 1985 figure of 210 millions. Winter appears to be more optimistic than either Johnstone or Barrett; he may be crediting China with much higher numbers of evangelicals than either Barrett (1.8 million as of 1980) or Johnstone (1.9 million as of 1979).
- 14 "The Unfinished Task." *Evangelism*. The Madras Series Vol. III, p. 276.
- 15 *World Evangelization News: Information Service*, September 20, 1979.
- 16 Although the report credited the Lausanne Committee on World Evangelization, the ultimate source of the data cited was the *WCE*.
- 17 *The Economic Basis of the Church*. The Madras Series Vol. V, International Missionary Council, 1939, p. 486.
- 18 *Ibid.*, pp. 504, 505 and 509.
- 19 Larry N. Ferguson et al., "Candidate selection Criteria: A Survey." *Journal of Psychology and Theology*, Vol. II, No. 3, Fall, 1983, pp. 243-245.
- 20 Michael Tucker, "Cross cultural adjustment and effectiveness." Paper presented at Society for International Education, Training and Research, Long Beach, 1982.
- 21 Stanley Lindquist, "Prediction of Success in Overseas Adjustment." *Journal of Psychology and Christianity*, Vol. I, No. 2, Summer, 1982, p. 22.
- 22 Dayton's proposal, first published in *EMIS* survey, will also be found in *Missions and Theological Education in World Perspective*, Harvie M. Conn and Samuel F. Rowan, eds., Associates of Urbanus, 1984, pp. 389 ff.
- 23 "Predicting Missionary Drop-Out." *Evangelical Missions Quarterly*, July 1979, pp. 151-155. Hanscome's study included all missionaries, not simply first-term missionaries, and thus the drop-out rates were less than if he had studied first-termers only.

Notes Continued

- 24 Statement at a consultation at the Overseas Ministries Study Center, March, 1981.
- 25 Arthur T. Pierson's original goal for completing the task of world evangelization was the year 1900.
- 26 For more information contact Tom Richardson, Project Manager, P.O. Box 329, Montgomery Creek, CA 96065.
- 27 For examples, see list of dissertations of students at Trinity Evangelical Divinity School in the April 1986 issue of the *International Bulletin of Missionary Research*.
- 28 Inaugural address to the Mission Society for United Methodists, May 6, 1985.
- 29 W. Shabaz Associates prepares government and industry representatives to work and relate effectively in overseas, cross-cultural environments.
- 30 "Missions in a Global Community," *International Bulletin of Missionary Research*, Vol. 10, No. 3, October, 1986.

APPENDIX A22 Agencies Contributing Most to the Growth of N. Am. Protestant Missions, 1968-1985

	Year Founded	1968	1985	Gain	Affiliation if any
Youth with a Mission	1960	NR	1741	1741*	
Southern Baptist, FMB	1845	2277	3346	1069	
Christian Chs/ Chs of Christ (Instru- mental)	1926#	NR	982	982*	
New Tribes Mission	1942	522	1438	916	
Wycliffe Bible Trans- lator(s)	1935	2126	3022	896	
Christian Chs/ Chs of Christ (Non-instru- mental)	--	NR	709	709*	
Brethren Assem- blies (Plymouth Brethren)	--	NR	554	554*	
Campus Crusade for Christ	1951	82	574	492	EFMA
Baptist Int'l Mission Assemblies of God	1960	137	593 ^{net}	456	
Baptist Bible Fellowship	1914	815	1237	422	EFMA
Operation Mobili- zation(e)	1950	258	620**	362	
Operation Mobili- zation(e)	1957	NI	248**	248*	EFMA
Presbyterian Church in America (##)	1973	71	263	192	EFMA

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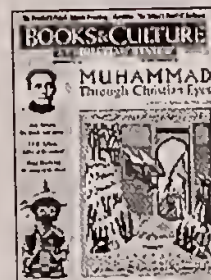
by Mark A. Noll

Historians of the recent past quite naturally feature the European War of 1914 to 1918 as the first defining event of the twentieth century. It precipitated a series of interconnected and immeasurably destructive European conflicts stretching from Belgium in 1914 to Kosovo in 1998. It drew many non-European nations closer to the West, triggered a profound spiritual crisis in Europe, and began a process that moved the United States into global preeminence.

Yet decisive as World War I certainly was, it is possible to imagine that historians of Christianity may one day consider the years surrounding 1915 as supremely significant for strikingly different reasons. This alternative perspective on the past opens up from the angle of contemporary world Christianity. Violence still looms large—but not the warfare of northwestern Europe. Rather, the events of greatest significance are the genocide committed against Christian Armenians by Turkish Muslims, culminating in 1915, and the nearly simultaneous Islamic attacks throughout the Middle East on other groups of Greek, Maronite, Jacobite, Nestorian, and Chaldaean Christians. The emergence of larger-than-life historical actors is still important—but not political leaders like Woodrow Wilson or Adolf Hitler. Rather, the key personalities are prophets like William WadÉ Harris, who in 1910 was visited by the angel Gabriel in a Liberian prison cell and then went forth to evangelize with astonishing effect throughout West Africa,

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or Simon Kimbangu, who underwent similar experiences with similar results only a few years later in the Belgian Congo. Again, in this alternative Christian history, the speeding up of global interchange is still critical, as also the role of the United States—but not for relationships in the West. Rather, the key exchanges come from the labors of Pentecostal missionaries, who in the early years of the century carried the message of baptism in the Holy Spirit from Azusa Street in Los Angeles to Brazil, Chile, Central America, Nigeria, the southern cone of Africa, the Philippines, and India.

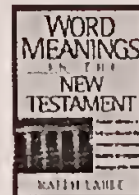
Such an alternative world history will strike many readers as perverse. Yet those who give Philip Jenkins half a chance with the arguments presented in *The Next Christendom* may not be so sure. With this book, Jenkins, who teaches in the history and religion departments at Penn State, adds to his growing list of provocative titles that ask readers to rethink what they thought they knew for sure.¹

The great merit of Jenkins's short study is to synthesize the burgeoning literature on non-Western Christianity and to make bold projections for the twenty-first century. His burden is to ask how the future must be regarded if contemporary realities like the following are kept firmly in view:

- In 1999, there were 18 million Roman Catholic baptisms—of those, 8 million took place in Central and South America, 3 million in Africa (and 37% of the African baptisms were of adults).
- As of the same year, the largest chapter of the Jesuits was in India, and not in the United States as had been the case for many decades before.
- Today there are more Roman Catholics in the Philippines than in any single country of Europe, including Italy, Spain, or Poland.
- For most major Protestant traditions, the largest individual denominations today are located outside of the United States or Europe—for example, many more Presbyterians in South Korea than in either Scotland or the United States; many more Assemblies of God in Brazil than in the



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United States.

- Today there are at least 1,500 Christian foreign missionaries (mostly from Africa and Asia) at work in Great Britain.
- For more than 50 years, the most rapid expansion of Christianity and Islam has been taking place in Southern nations with the highest general growth of population found anywhere on earth.

By highlighting such indisputable evidence, Jenkins underscores what missiologists have been saying for some time.² The center of gravity in world Christianity has moved South. The "average" Christian in the world today is not a well-dressed Caucasian suburban male but a poor, brown-skinned woman living in a Third World megacity. While European Christianity has become archaeology and North American Christianity hangs on as sociology, Christianity in ever-expanding sections of Africa, Latin America, and Asia is dynamic, life-transforming, and revolutionary—if often also wild, ill-informed, and undisciplined. Muslim-Christian conflicts will almost certainly grow in quantity and intensity throughout the twenty-first century as centers of rapid Christian and Muslim expansion encroach upon each other in many parts of the Two-Thirds World.

What Jenkins makes of the new world Christian reality is not what all observers will see. China, for example, does not play a large part in this book, and his treatment of India is restricted to Hindu-Christian conflict and the role of Dalit ("untouchable") conversions in fueling that conflict. Yet it may very well be that world Christian leadership for the twenty-first century might come from India (where there exists an 1,800-year history of up-close negotiation with other world religions) or from China (where incredible Christian breakthroughs are occurring among both highly educated intellectual Élites and practitioners of traditional religion among the rural poor). Still, Jenkins's own conclusions from his evidence offer more than enough for serious thought.

He is especially provocative when he insists that Christian expansion deserves to be treated substantially as the new Christians describe it. Yes, of course, the need for social cohesion among displaced peoples can explain the

attraction of Christian community, massive relocation to cities can explain the attraction of inner self-discipline provided by Pentecostal experience, and the promise of divine healing can explain the appeal of Christianity where there is no modern medicine. Jenkins, however, tries very hard to break through the Western insouciance that presumes to tell non-Westerners what they are really up to. Whatever political, social, or cultural factors may be appropriate for explaining Christian expansion in the Two-Thirds World, Jenkins holds that amid the great diversity of Christian churches in the Southern world, a common feature is "the critical idea that God intervenes directly in everyday life."

Jenkins also offers convincing reasons for depicting the religious future of the planet as a series of Main Events featuring Roman Catholics, Pentecostals, and Muslims, surrounded by sideshows of only marginal significance from Buddhists, Hindus, evangelical Protestants, and the Eastern Orthodox. As for modernist elements of Western Protestantism and Roman Catholicism, Jenkins obviously feels that they are drifting rapidly to the simply irrelevant.

- In his description of likely future conflict, Jenkins carefully catalogues the many different possibilities for systemic violence between Muslims and Christians. These include
- ① situations where Muslims are a massive majority and construct hegemonic societies (Pakistan, Bangladesh, Saudi Arabia);
 - ② situations where large Muslim majorities must still confront smaller but long-standing Christian minorities (Indonesia, Egypt, Sudan);
 - ③ situations where Muslims and Christians are equally balanced and equally aggressive (Nigeria, Tanzania, Ethiopia);
 - ④ large Christian majorities face rising Muslim minorities (the Philippines, Uganda, Germany, France, Britain);
 - ⑤ situations where dominant Christian or secular majorities are interlaced with small but sometimes prosperous Muslim communities (the United States, Brazil, Mexico); and the situation of the former Soviet Union, where Christian minorities in the Muslim republics of south-central Asia may call upon Russia, with a slowly recovering Eastern Orthodox consciousness, to act on their behalf.

And there are many other thought-provoking opinions. Jenkins wonders, for example, if American standards of religious freedom and American separation of church and state may